

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION



Vermeer: Jesus in the Home of Mary and Martha

JANUARY 1941

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**Publishers' Advisory Section of the
International Council of Religious Education**

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Religious Education

EXHIBIT



The Prophet Isaiah

By

Michael Angelo Buonarroti

(1475-1564)

From the
SISTINE CHAPEL, VATICAN PALACE, ROME

MICHAEL ANGELO did not want to paint the ceiling of the Sistine Chapel. He was a sculptor and was immersed in several projects, including a monumental tomb for Pope Julius II. He had had only a few months' apprenticeship as a painter. When the Pope told him to stop work on the tomb and decorate the vaulted ceiling, Michael Angelo protested mightily, but was over-ruled. The ceiling was an exceedingly difficult problem from a technical point of view. When the artist finished four years later he was temporarily crippled and his eyes were distorted. He had, however, by his own genius proved himself one of the world's greatest painters and had changed the course of Italian painting for hundreds of years to come.

The paintings are done in fresco, a process by which the artist mixes the paint pigment with water and applies it directly to wet plaster spread on the wall. The paint sinks in and becomes a part of the wall itself. Such pictures can not be removed in time of war or when the wall begins to crack, as is happening in the Sistine Chapel now, because of inferior construction, as Michael Angelo himself predicted.

The long central strip of the ceiling is made up of nine main paintings showing the drama of the Creation and the Fall of man. In the oblong spaces between the spandrels

on the sides are twelve gigantic figures, magnificently draped, which, while harmonizing with the whole design, seem to brood over the chapel. Five of these are sibyls representing the pagan world, and seven are Old Testament prophets. The paintings are technically superb, as shown by the Isaiah here illustrated. The composition just adequately fills the space allowed, without crowding. The twisting of the figure about a central axis is characteristic of Michael Angelo's sculpture as well as of his painting. The pictures also present ideas of the highest intellectual quality. It is evident that Michael Angelo had thought deeply concerning the message and personality of each of these prophets; yet each figure has also a quality of universality.

Perhaps the most appealing of all the prophet figures is this one of Isaiah. He is represented as a young nobleman who is also a poet. The dreamy scholar pictured here might well have written the lofty poetry in the book of Isaiah. He has just been reading ancient wisdom but now he is lost in divine inspiration. His fingers still holding his place in the book, he turns his head as if hearing a heavenly voice saying, "Whom shall I send, and who will go for us?" There is strength in that face and figure, as well as idealism. Isaiah's whole soul is going out to meet the message. Soon he will say, "Here am I; send me."



EDITORIALS

There Were Children There

MOST OF OUR READERS know by this time that there is an "advance" getting under way in Christian education. (In some churches it is already under way and not just getting so.) And they are going to know more about it before they are many months older.

One of the questions often asked is, "Why have an 'Advance'?" Many answers have been given, all of them good answers it seems to us, but we are constrained to reach into a speech given by Russell Colgate, President of the International Council, and pull out one of the best answers we have seen. The occasion was the 122nd anniversary of the establishing of the first Sunday school in Kentucky. It was organized under a tree and Mr. Colgate spoke on the spot where the tree once stood. He said:

"My attention has been called to a recent news story from London which gave an unforgettable word-picture. One could almost hear the screams of the air-raid siren and the crash of death upon defenseless houses. And the last words of the story were such as should wring the heart of all the world. They said: '*and there were children there.*'"

"In America, while the children of Europe hide in cellars, our children too are in danger. For what will it profit the nation to protect its boys and girls from dangers without our gates, if meanwhile our children grow up as pagans within the shadows of our homes and in our American communities? These children, many of whom have had their freedom taken away, must be given a new safety and protection of body, mind, and spirit. Our artificial life exposes them to all the evils that threaten our freedom and all the infectious 'isms' that infest our civilization.

"The world moves forward on the feet of little children and that is why we are so tremendously concerned about the 30,000,000 American boys and girls now in public schools. Of this number about 15,000,000 are receiving no adequate religious education to strengthen them in time of need. If American boys and girls of the past learned about God and Christ, kindness and honesty, truth and immortality in the teachings of the country and village church, where shall they be taught these saving truths today? If they are not taught, will not their spiritual illiteracy make their minds fertile soil for the rank weeds of the pagan faiths of the world? We dare not forget there are danger spots in America, and always that *there are children there.*"

"Our Motto—Go to It!"

WE BELIEVE it would be safe, in spite of the explosive quality of public opinion today, to quote a Sunday school teacher in the British Royal Air Force as to the importance of the Sunday school and the church. We can do this, we hope, without getting dragged into the arguments about aid to Britain or feeding Europe, or the relative

merits and demerits of the belligerents in the present conflict. Let it be perfectly clear that we are not pulling this illustration out of an English Sunday school paper because of any bias one way or the other on these matters. We just do not have access to any similar letter from a member of the *Lufthaffe*. (After all these qualifications, maybe no one will read this anyhow, and if he does, find little in it.)

To return to the lad in the R.A.F. He wrote a letter to his home-folks in the church—thus:

I wonder what you think are the prospects for the winter's work in the Sunday school? Some of us who are away from the work for the time being are wondering what success you are going to have—and even if we cannot be with you in person to help, our prayers are joined with yours that this vital work suffers not a jot. The children of today are the leaders of tomorrow—and they must be inspired by Christian principles if that lasting peace we are now striving for is in fact to last.

He then goes on to tell his readers that their task will not be easy, calls on them to take the places of those called away, speaks a word for constructive help instead of mere criticism of imperfect schools, and suggests that they go to the minister or other leader and offer their help. "The Sunday school," he says, "is so vital that it must not fail. It cannot fail. Your corner of the work must not fail." He ends his Sunday school plea with a flourish in pure Americanese, Our motto, your motto, might very well be in this work—*Go to It!*

After all, the conditions and needs that this teacher describes are not restricted to nations at war. Our teachers go off and leave us—on defense work or various forms of national service, and in everyday affairs of life; the public mind gets distracted; pastors and superintendents would just as readily welcome those who would come and say, "Let me help." The task of Christian education is as urgent and fundamental in a nation at peace as in one at war. We too need the challenge in our church school work:

"Go to It!"

Can We Think, or Feel, Backwards?

IT IS RECORDED somewhere that a professional humorist was asked, "How in the world do you make up your jokes?" He replied, "I sit down first and laugh; then I think backwards." This man certainly is in the right niche in life, since he can make a joke even out of a simple question like this.

This supposed incident is not as far from the task of Christian education as it seems.

For instance, what was it that produced the great hymns of the church, the power and poetry of the psalms, and the majesty of some of our devotional meditational literature? These great classics of the spirit were the result of a deep and transforming experience of life that some person had a long time ago. Some man was up against the realities of

living, was forced back upon the resources of God, found some new experience and out of it a new grasp upon truth, and as a result broke forth into a psalm, a hymn, a prayer, an uplifting challenge.

What do we then do with the result of this man's experience? We take the psalm, the hymn, the prayer, and somehow believe that by repeating it in a certain solemn atmosphere of worship we will be able to reverse the flow of the current of the motives of life, and produce something akin to the lofty and transforming experience out of which the message came. We too often take a symbol that grew out of some person's profound experience and believe that automatically by using it that experience will be reproduced in us.

As with the materials and symbols of worship, so it is with many other phases of our religious life. It took hot and earnest experience to found an institution known as the church, and we tend to believe that if a person immerses himself in the activities of the established institution, the current of motive will flow in the opposite direction, and men of today will become, as we often exhort that they ought to become, like the early founders of the church.

Does it happen that way? Do we get the results that we expect from this process? Probably a fair answer is that sometimes we do, and sometimes we do not. What is the difference between these two situations? The difference would seem to lie in this fact—that where something like the result we expect is actually achieved, the experience of worship, the use of worship materials, to use that illustration, have become a part of and are used parallel to some living and profound experience of life today. That is why worship that is rooted in the necessity of some urgent, personal, immediate choice, such as that of a vocation, is much more significant than worship which we seek to invoke by saying, "Let us sing hymn number 29."

The Builders of the World

A Word for the New Year

Mark us well, for we are the builders of the world.

We made the pyramids, the cities, the mighty aqueducts of the ancient earth.

The Acropolis, the Taj Mahal, the skyscraper of your present world—these are our work.

Your system of government, your laws and courts, your schools and churches, the infinite physical machinery of your civilization—whence came they? From us, the builders.

Ideals of the heart, moral principles of daily life, the purposes for which men live, art and beauty for the soul—these too are our handiwork.

Destroy what we make—as man has often done—and our sons will build it again.

For the Creative God who made the worlds has stamped the building spirit on the soul of man.

We are the Builders of the World.

P. R. H.

What then does this preachment mean for those of us who plan services of preaching, of worship, and Christian education? That we are to give up the use of psalms, hymns, and spiritual songs by which we make a joyful noise unto the Lord? That we are no longer to make use of symbols which have been the product of other people's deep experience? Not at all. It means that in the use of such materials and symbols, we will constantly seek to use them as such an intimate part of present day life with its urgent needs and decisions that they will reinforce a current of motives flowing in the same direction as the current originally flowed in the lives of those who produced these materials and symbols. Thus we will not be attempting to reverse a stream that can never flow backwards. We will be placing in the stream of present interest, purpose, and experience the results that have come down to us from those who have lived and dreamed and experienced life in the past.

The Place of the Bible in Christian Education

MANY a teacher or other worker in Christian education is torn between two schools of opinion when it comes to the place of the Bible in his work.

One school tells him that he must return to the Bible, "the whole Bible," to a new devotion to memorizing its words and mastering its history and its teachings.

The other school tells him that he has put too much trust in mere knowledge and that what he needs now is to deal with "the living experience" of his pupils.

Pulled between these two forces, what is the teacher to do?

He can at least wait for the next number of the *Journal* before making up his mind. For that number will deal with the place of the Bible in Christian Education. The Editorial Board has picked this as one of the three major issues to have special numbers devoted to them this year.

The Editorial Board has certain questions they wanted to put to the universe on this matter. They began with: What do we really want children to learn about the Bible, think about it, get from it? And Professor W. C. Bower of the University of Chicago was called on to answer that one, as he sees it. Are we really teaching Bible knowledge? President Samuel J. Harrison of Adrian College has some opinions based on a study. What about new translations and arrangements of the Bible—are they any good? Professor Edna M. Baxter describes many of them. How can we use the Bible in family devotions? was given to Bishop Ralph S. Cushman to answer. What idea did Dr. Moffatt and Dr. Goodspeed have when they made their modern translations? They themselves tell us that, and Dr. Moffatt also gives the inside story of the current committee which is at work revising the American Standard Revision. And, finally—and best, perhaps—what are the best known methods of teaching the Bible, in terms of case reports? A series of five reports of successful procedure by people actually doing it will show what can be done.

As we said about the special November number, we do not expect these articles, good as they are, to say the last word or the only wise word on this matter, but we do expect them to be helpful and stimulating and to stir up independent thinking by the reader.

Meditations

By Herman J. Sweet

Mr. Sweet, who is the Director of Leadership Education for the International Council of Religious Education, was introduced to the readers of the *Journal* last February. He very appropriately takes leadership as the subject of these meditations for the first month of the new year.

THE TEACHERS

*He sent men out to preach the living Word,
Aflame with all the ardor of his fire;
They spoke the Truth, wherever truth was heard
But back to him they brought their heart's desire;
They turned to him through all the lengthening days
With each perplexity of life or creed.
His deep reward, not that they spoke his praise,
But that they brought to him their human need.*

HILDEGARDE HOYT SWIFT¹

First Week

A leader said, "Speak to us of leadership and its meaning."

And he answered, "You lead because you know that life is complete only when it is shared. In your eagerness to seek the fulfillment of life you establish fellowship with those who also search, that together you may find the way.

You lead when you strive for a constant interchange of mind and heart among those joined with you in the fellowship of task and of spirit.

You lead when you seek to give to others in terms of their own needs and their own growth that which you have discovered about life from the heritage of the ages and in the crucible of your own experience.

To lead is not to control, direct, or rule. When you lead you do not impose a pattern of thought or of conduct; you help persons to discover and to choose.

You have a way of life to share. You must make plain in your living that which you interpret in your speech, for leadership consists not only in what you know, or in what you do, but in what you are.

You lead only while you are yourself growing and when you cease to grow you cease to lead, for life is changed by those who are being changed.

You are worthy to be called a Christian leader if you have self-control and self-forgetfulness, sympathy and understanding, insight and vision, faith and a passion for the truth.

Second Week

A leader asked of a fellow-worker, "What do you value most in one who labors with you in the common task?"

And the fellow-worker answered:

"That he is able to see another's point of view and why he thinks and feels as he does.

That he puts the common cause above all differences, and above selfish personal ambition.

"That he loves persons more than fame, or position, or self-satisfaction, and places personal values above systems or institutions.

That he is willing to be used and to be spent, a channel

through which the love of God flows, an instrument of God's will.

"That he respects himself and values himself correctly, not thinking of himself more highly than he ought to think.

"That he does not mistake opinions for truth, nor prejudice for principle.

"That he sees today as from the perspective of the years, and with calmness and expectancy looks forward to tomorrow.

"That he has not ceased to grow and to seek for all the means of growth; that he is willing to change and to be changed; that he desires to see life spring independent and full from within and does not seek to fashion it from without."

Third Week

A teacher looked at a child and asked, "What does he expect of me?"

And as she pondered, she thought she heard him say: "I want to feel that you understand me; that you see deep down within me; that you feel with me that which I cannot express and only vaguely know for myself.

"I want to know that you really believe in me and that you will keep on believing in me when others lose their faith in me.

I want to know that you really care for me and not chiefly for yourself and for your own ideas, for your favorite projects and your own aims.

"I do not want to be used to fulfill your ends; I want you to help me toward my own fulfillment.

"I want to feel that we are friends and companions; that we do things together not because they are good for me but because they mean something also to you; that we move together toward the common goals of life's striving.

"I want you to be in love with life at its best, to see its high adventure, to thrill to its great challenge, to love its mysteries, to rejoice in its opportunities.

"Then I will follow you and I will sit at your feet and hear you gladly."

Fourth Week

The leader turned to God in prayer: "O God, thou who art the source of strength, how shall I be guided and where shall I seek for wisdom?"

And in the leader's heart there began to echo:

"Seek and ye shall find; knock and the door shall be opened."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"He who would be greatest among you, let him be the servant of all."

Though I have all knowledge and all skills, if I have not love I can accomplish nothing. For love is a power unto salvation, and love never faileth.

"What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God?"

And she thought, "Yes, the Way has been made clear and the sources of power are at hand. I have been too nearsighted and too dependent on my own strength.

"I will endeavor to live closer to God, and sit more often at the feet of Jesus, the Master Teacher. I will study more that I may have knowledge, and meditate more that I may have understanding."

¹ From *1,000 Quotable Poems*, Willett Clark & Co. Used by permission.

It's Time
To Get
Started

Planning for Vacation Church School

By Dorothea K. Wolcott*

NOW AT THE BEGINNING of another year, plans for its full program should be under way. Are you inspecting your church budget to see where the religious experience of the children in your parish can be enlarged? Let us consider the rich opportunities for continuous work provided by a vacation church school.

Your last year's vacation school may have had to be deferred because you forgot to provide funds for it in the budget of 1940. But it costs only 50 cents a child to have a good vacation school if volunteer help is available. Surely your Official Board will agree to this expenditure. Ask them for time to present it at their next meeting.

Your next consideration will be to enlist your leaders. College students home for vacation in the summer are excellent helpers; especially those who are in teachers' colleges, for they are eager to have the teaching experience and first hand experience in creative activities. For the others, the teacher training course 613B, on "How to Administer a Vacation Church School" will help you have a staff of trained volunteer leaders next summer. January is a good time for this class. When the snow is blowing outside it is pleasant to sit around the fireplace in your church parlor and think of life in summer.

If leadership courses are impossible in the winter months, a Saturday Coaching Conference plan can be followed. Last May in Cincinnati we set up a series of three such sessions. Age group conferences were held for morning and afternoon sessions where local professionally trained leaders directed the study of cooperative vacation church school texts. A display of these books and other suggestive materials was available each Saturday as well as exhibits of creative projects which had been the work of the weekday church school pupils in regular winter session.

One Saturday a denominational children's leader directed our thinking on a church unit. We had materials for research, songs, pictures, games and opportunity for creative activity. We wrote a group poem on the church. After a morning of shared experience in the church unit we had afternoon conferences of age-groups, more clearly to apply our guidance to the vacation school pupils with which we

would be working. The new text by Elizabeth Mc. E. Shields, *Happy Times in Our Church*, was introduced to beginner workers. Mimeographed suggestions of toys and other lists of simple beginner equipment were provided. Ellen Fraser's book, *Learning About Our Church* has been used several years and continues to be a valuable resource for primary leaders on the church unit.

As there is no cooperative text for juniors on the church, we shared our source materials. We found "Entering the Church," a pamphlet published by the Methodist Board of Education, a helpful reference. Many church units of the closely graded courses can be adapted to vacation school use; especially if they are not used in your local church. The intermediate group found Lucile Desjardin's *Our Living Church* an interesting book. Some had worked on designs involving symbolism for church windows. There was one window exhibited which had been made by an intermediate group in vacation school. Worship centers were another form of activity suggested as a possible project for the church unit.

The third Saturday conference was given to the units on lands of the Bible. The new junior text, *Discovering the Lands of the Bible* by Lola Hazelwood, was presented. Dioramas, slides showing Bible customs, maps and friezes were exhibited and explained as helpful activities. A weekday teacher led in this. The primary book, *Child Life in Bible Times*, was presented as a unit of study by a weekday teacher who had used it in both weekday and vacation schools. Her associate in vacation school demonstrated the simplicity of constructing a Hebrew encampment. One leader used the unit on "Bible Homes and Homes Today" to show how a course should be analysed and planned before the teacher uses it with children.

We next planned a Laboratory School for demonstrating of teaching methods and materials, to be held one week before the opening of the majority of vacation schools in our city. Fortunately we were able to have each age group led by a weekday church school teacher of our local staff. There were two assistants for each teacher. In an underprivileged area of our downtown section we set up a vacation church school in the limited quarters of a mission church.

Morning found tiny tots coming to the beginner room where homemade blocks (sanded by intermediate boys), balls, dolls and dishes attracted their interest and helped them become acquainted. That week they actually experienced "Happy Times in Our Church" as they followed the sexton on a round of daily duties, helping him sweep



* Supervisor of Weekday and Vacation Church Schools, Council of Churches of Greater Cincinnati, Cincinnati, Ohio.

Photo by Goodrich Gates

A pastor and his pupils study their own city

and dust the pews. And, thrill of thrills! they even helped him pull the rope to start the bells chiming. The climax came when they sat in the choir seats and sang "Praise Him Praise Him" and listened to the minister read:

"I was glad when they said unto me
Let us go into the house of the Lord"

These little ones made blueprints of flowers and leaves to send to another downtown beginner group which had made possible their morning lunch of milk and crackers. It was great fun to make a church or bell with finger paint or to paste a poster showing people going to church.

A staggered recreation period made possible several outdoor games for each group in the small cement yard that formed the entrance to the church school building.

The primary group almost overflowed their room. They constructed a huge tent, around and in which they gathered for stories and sharing times. Each made his own pillow, which served double duty, for atmosphere and for the rest period, when even the liveliest boy relaxed under the table. The browsing table and worship center were corners of great interest. Girls made costumes of the children of Bible times and modeled fruit of clay. Boys worked busily on the tent and were justifiably proud of their fireplace made for story-telling time.

Juniors made a log of their journey to Bible Lands. A well stocked library cabinet served as a valuable aid for research. Pictures, maps, source cards, Palestinian photographs and suggestive models stimulated their activities. As this group attracted the most visitors they had to be ingenious at times to find a place to draw the pictures on their slides, to work on the mural of their journey, construct their dioramas, and to record the day's discovery in their logs. Clay was also used for Palestinian houses and as a medium of expression and record. At the first session they composed this poem as a group experience:

I wonder where Jesus stayed
I wonder where He taught
I wonder how He traveled
I wonder what He thought.

I wonder what He ate
I wonder what He wore
I wonder what He told
The people o'er and o'er.

Each day a worship committee planned the junior's closing moments of meditation in the sanctuary.

The Intermediate group centered their study and activity on the unit, "What's In the Bible." Early in their ex-



Schmidt

The Juniors wrote a poem about Jesus

perience they asked to make a worship screen for an elevated platform in front of the church school room. Girls and boys worked on designs while one group of boys used an old folding screen for the frame of their panels. The center panel was in mosaic design reminding them of a favorite church window of their sanctuary. On one side was an oval of the Madonna and Child while the opposite section had the head of Christ with the crown and the cross forming the background. A sheaf of lilies was designed to be used during Lent, for it was the plan to change these panel designs for various occasions. A "streamer headline," "Enter into His gates with thanksgiving," across the top of the screen called attention to the purpose of the place of worship. Scrolls and illuminated texts, codes and a frieze depicting the various stages of how we came to have our Bible in its present form were other activities of this intermediate group.

It was a rich week's experience. About thirty visitors came each day to see a vacation school in action. Ideas were shared and new visions gained. Trained church workers who had never had a vacation church school caught the spirit of what can be done in a summer program in the church. Ministers and their wives became enthusiastic about the correlated activities of the vacation school units of study. Later summer trips to the vacation schools of these visitors gave evidence of new ideas gained from their observations at the Laboratory School. Local church school workers carried on this vacation church school for three more weeks so it was an ongoing experience for the children who attended the Laboratory School.

Let us plan now for an enriched experience for the boys and girls of our church neighborhood for next summer.

"Should I Expect My Child to Go to Church?"

The article by Mr. Shults in the December number, entitled "Should I Expect My Child to Go to Church?" brought so many requests for additional copies that it has been reprinted. Ministers are distributing it widely to members of their congregations. Copies may be obtained from the International Council of Religious Education, 203 N. Wabash Ave., Chicago, Illinois, or from state and denominational houses for the following prices: 5 copies—10¢, 25—40¢, 50—75¢, 100—\$1.40, 150—\$2.10, 500—6.00.



Photo by Ellis O. Hinsey

One group worked on the Old Testament

Foreign Missions in the World Situation

*By Daniel J. Fleming**

THERE IS NO QUESTION but that this is a time of testing for the world work of the Church, especially in Eastern Asia. But it is well to remember that historically there have been other such dark periods through the centuries, after each of which Christianity has made still greater advances than ever before. Among leaders there appears to be no discouragement or lack of faith in Christianity's future for the world. As will be seen from this brief survey, rethinking, re-adjustments, replanning there must be; but confidence in the cause is unshaken.

Orphaned missions are one sad result of the war. There are 116 German, Danish, Belgian and French missions which have been cut off from all normal support from their respective home constituencies. Some of the missionaries have been interned, some released on parole to do their accustomed work, some have gone on half salary, some are stranded. It is reported, however, that work is being carried on in each of these 116 areas. In the salvaging of this work the International Missionary Council has taken a highly efficient part. In addition, missionaries of neutral countries have taken over some of the work and, in cases, have shared income; nationals have risen to greater responsibilities; Lutherans in America are raising a fund of \$500,000 to help orphaned missions with which they have natural connections; and others in Britain and America are aiding in a substantial way.

One way of sensing the seriousness of the situation is to realize that heretofore forty percent of the contributions of the "sending countries" has come from British and Continental Societies; and that forty-one percent of the total missionary personnel went out from countries now in a critical condition because of war. The reality of the World Christian Community has been tested and markedly exemplified, as we have noted, in this emergency. But disastrous results may follow in some of these orphaned missions if Christians of this country do not sense a new responsibility that has come to them, and hence assume a leading part in preserving the strategically important foundation work in these needy areas.

THE EVACUATION of missionaries is a second disturbing factor. Through consular officials, Americans in Japan, Chosen, China, Hongkong and Indo-China have been told that it is advisable for women, children and men in work not of an urgent character to return to the United States. From Chosen all but a few of the American Methodists have been evacuated. In other areas, while mothers and children and those in bad health or who are about to retire are leaving, few others thus far are returning to America. As a precaution, United States Consuls have urged missionaries in Africa and in practically all other countries outside North and South America to register

themselves and their children with the Consuls. Many missionaries already on furlough have not been able to get visas of passports for return to any country outside the western hemisphere. Even when the importance and urgency of certain work abroad leads the American Government to grant a visa, the problem of transportation is often most difficult. Routings have to be made by most circuitous ways. For example, a doctor going to Africa had his sailings cancelled six times, involving change in plans for embarking from the Pacific coast to the Atlantic and back again, because ships were sunk or commandeered for special work.

The placing in other work of missionaries who have been left in America or who return is an exceedingly serious matter for the persons involved. Some are being absorbed in the Philippines, some are being sent to Burma. Certain missionaries to Japan may take up work among the Japanese in Latin America. Most, no doubt, will have to make their readjustments in America. Appropriations thus released on one country may put work forward in another. Manifestly there are great interests and values to be considered, and important functions to be conserved or changed. Imagination of a high order is needed to direct all these adjustments.

Difficulties do not end with limitations of route and visas for travel; there are also uncertain exchanges and closed channels for the transfer of funds; and the destruction of property—actual in China and potential in other areas. There is an increase of suspicion and surveillance, the sudden enforced closing of work, or the sudden opening of new functions or areas. Considering all these issues and the speed with which some must be met, it is not strange that the Boards cooperating under the Foreign Missions Conference have formed a Strategy Committee so that the best available counsel can be available for all.

THE THREE-YEAR-OLD CONFLICT in East Asia (the phrase "Far East" is no longer approved) has presented problems of great complexity as well as opportunities of great significance to Christians of both East and West. The Christian Church in Japan has been under severe pressure from a militant nationalism and has been in grave danger of ruthless suppression if it did not conform to the national will. Christians form a tiny minority in Japan but are suspect because they are influential, are well organized, and have distinct international contacts and sympathies. As a result of strict police control, censorship preventing an understanding of what Japan's army is doing in China, and governmental orders to mobilize all forces (spiritual as well as material) for the welfare of the nation in this crisis, practically complete support has been given the government by official Christian organizations. Intensified nationalism has stimulated proposals for a Japanization of Christianity to make it a more fitting vehicle for the

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new life of Japan. More than one pronouncement by the highest Christian bodies has shocked and distressed friends of the Christian movement in Japan. But we must remember that, as has been mentioned, news of Japan's activities in China is heavily censored, that a truly idealistic and even Christian interpretation of the "New Order in Asia" is attempted by Christians; that many of the best informed urge us to continue trust and confidence in the unswerving integrity of Japanese Christians, and that it is of the utmost importance on the part of the world-wide Christian fellowship to continue sympathetic relations with them.

The Religious Organization Bill (1939), while bringing national recognition to Christianity giving it a place among the older religions in the country, yet brings control and restrictions. Few of the officials connected with the Religious Bureau are Christians; some are ardent Buddhists or Shintoists. Church executives have had months of complicated and often annoying negotiations in trying to meet the requirements of the Bureau. The Salvation Army was forced to cut its English ties and to modify its organization. Japanese Anglicans had pressure brought upon them to eliminate foreign bishops from authority in that church. In general missionaries will no longer be tolerated in executive positions whether as church officials, principals and deans of schools, or as chairmen of governing boards. Independence of all foreign financial support is demanded and a large scale union of Christian denominations has been enforced by the Japanese government in order to have more simple and direct control of these bodies. There is pressure for the transfer to these governmentally controlled churches of properties still held by the legal property holding bodies of missions. Except in local situations these moves are not aimed against Christianity as such, but against foreign control and influence. However, from one standpoint the trouble is a particular instance of the conflict throughout the world between the universalism of Christianity and the religion of nationalism.

THE MISSIONARY in Japan occupies a post of extreme delicacy and difficulty. He is expected to sense the changes that Japan is bringing about in the "New Structure for Asia," and to avoid any occasion for misunderstanding. Some missionaries will doubtless feel that their chief contribution to the Japanese Christian movement has been made, or that their continued presence may embarrass their Japanese colleagues, and so will return to America. Others will doubtless continue as have missionaries in free China. However, if there should be war between Japan and the United States the situation of missionaries left in Japan or in occupied China would be far more serious than that of missionaries in a friendly free China. The Boards are alertly aware of the possible complications in these uncertain times for missionaries and their families in Eastern Asia, and are giving the utmost sympathetic and constructive consideration to each situation, in order through the adoption of precautionary measures to avoid unnecessary risks. At the same time there is a steady and strong determination on the part of both Boards and missionaries to press forward under the guidance of God's Spirit, for the transfer of missionaries and changes in plan are by no means to be interpreted as an abandoning of the enterprises. Christian missions is a continuing movement.

IN CHOSEN (Korea) drastic demands have been made on Christians. The churches have been ordered to revise

Christian education and Christian missions are too intimately bound together for one ever to live independently of the other. Christian education is deeply involved in the fortunes and destiny of the missionary enterprise. For this reason the Editorial Board has asked a recognized authority in both fields to interpret to "Journal" readers what is happening to foreign missions in the present world situation.

their creeds and their organizations in a way to make them acceptable to the Japanese government. It is generally believed that these demands compromise the objectives of the churches. In fact, a recognized leader in Japan writes that "no Christian missionary can remain and work in Korea under such conditions." The outstanding issue for them has been whether or not they may conscientiously go to bow at the Shinto Shrines as demanded by the Japanese government. Officially, the Japanese declare that State Shinto is not a religion; but actually the worship carried out at the state shrines is religious through and through. The purpose of the government evidently is to sanctify the ends of an intense nationalism and to make absolute obedience to the will of the Emperor-god the supreme human virtue. Obeisance at the shrines of State Shinto is accepted as one's certificate of patriotic loyalty, for Japan has had political control of Chosen for some twenty-eight years and this is one way of attempting to force identification. Christian leaders are pressed to make pro-Japanese speeches or radio addresses. The alternative to compliance is facing severe police measures, threats of torturing aged relatives, and even possible martyrdom.

Korean Christians, missionaries and Boards in America have been divided on just what attitude and action should be adopted. One large Board has given up all of its educational work as continuance would involve obeisance at Shinto shrines, and this was considered idolatrous. With many Korean Christian leaders in jail and Japanese espionage on every hand, it does not become us in the security of America to criticize Christians in either Japan or Chosen for what seems like inconsistency under Shinto military compulsion. Moreover, a principle of wide importance is at stake. When a younger church becomes of age, its Christian conscience must be respected even when the result goes contrary to the convictions of the parent mission. The full rights and autonomy of these younger churches must be recognized, and every effort should be made to manifest toward these churches the deepest Christian sympathy and understanding, even in situations as divisive as obeisance at State Shinto shrines.

IN OCCUPIED CHINA missionaries have been under pressure to aid the Japanese in establishing the "New Order." The war has caused widespread damage to schools and hospitals and this involves decisions as to whether to file claims for such damage with the proper American officials. The Japanese Church has made various attempts to inaugurate Christian missions for the Chinese. But while the motives for some of these efforts are undoubtedly of the highest, there is no question but that the army would approve such missions and would endeavor to use them in pacifying China. Chinese Christians and missionaries can hardly welcome missions from the Japanese as long as an aggressive destructive war is being waged by Japan against

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Purposeful Activity or Glorified Busy- Work?

By Grace W. McGavran *

WHAT we are having our children do," we muttered crossly to ourselves, "is nothing more than glorified busy-work."

"I can see," said our most thoughtful teacher, "that we are one step further ahead when we make a scrapbook for a sick child, than when we are just making scrapbooks to keep the children in the department busy and happy during church, but it doesn't satisfy me."

"Those books you've been having me read," said the new teacher, "keep talking about purposeful activity. What I want to know is, when we decide to send the scrapbook of the life of Jesus we are making, to the traveling library of our Negro school, are we doing purposeful activity?"

"It's better than just making the scrapbook," our thoughtful one repeated, "but somehow it's not doing much, as a process, for the primary children who are spending so much time on the cutting and pasting. I don't believe, somehow, that it really is purposeful activity."

"It's just glorified busy-work," we agreed gloomily. "Busy-work with a destination! There's absolutely no difference between the *process* of making that scrapbook and what we used to do before, except what will happen to it afterwards."

"Of course," our fairminded one added, "the children do choose the pictures a bit more carefully, because it is to be a gift."

"Yes," we agreed. "Still it's not doing a thing for them except to keep them busy on a long job of making a present."

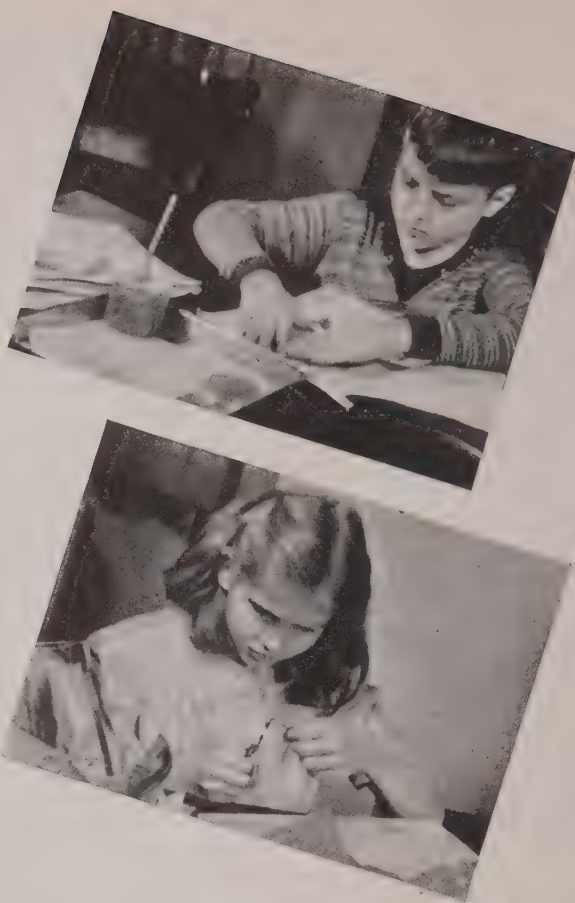
"Then what," said the new teacher, "is purposeful activity, and how do you start doing it?"

It was by no plan that her question was answered the next Sunday. It just happened. Happened out of the blue, and for no reason at all. This was the way of it.

Our superintendent had announced that we were inviting the primary department of the Presbyterian church to visit our department next Sunday. She suggested that it would be nice to sing a certain song for them.

So, as we gathered around the piano for our usual period of singing in the second part of our session, we came to the singing of the song she had suggested. Its lines were pictures—pictures of activities in the life of Jesus, and someone suggested that we might choose pictures and set them up before the visiting children while the song was sung.

The idea appealed to the children, and a wise superintendent dropped her previously made plans for the period and started the children on a search for the pictures. They



Pictures from "Children Learn About Their Neighbors." Harmon Foundation

looked among their picture sets, and how they enjoyed that search! Pictures had been little used in the department, even for teaching. Most of the pictures were quite new to them. At last they came together with pictures they thought would illustrate those five word-pictures in the song.

We started to make the choices. There were four pictures of the Baby Jesus to choose from. "The song says, *in the hay*," remarked one child. After some discussion the children decided not to choose any picture in which the baby was not lying in the hay. That threw out two of the four.

Then a funny thing happened. Our prize pest and nuisance who had for the first time in weeks devoted himself to cooperating instead of to rebelling, insisted that the choosing should be conducted with parliamentary procedure. "I move," said he, "that we choose the one with the manger." He paused and added. "Now someone must say 'I second it.'" An enchanted group followed his lead, and the amusing spectacle ensued of little first, second and third graders, conforming to all the discipline of parliamentary discussion. For once in their young lives each person had a chance to be heard. Each person making a motion was required to speak to it, and explain why he wanted the picture he had moved the choice of.

At last the four pictures to be used were chosen, and a beautiful framed copy of Jesus and the children was decided on as the one to be used in the worship center and for the last verse of the song.

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* Indianapolis, Indiana.

BEFORE THE OUTBREAK of the present World War, Roger Babson, in a service bulletin to America's business men, wrote: "We oldsters will probably check in before real trouble comes. But our young people must have something more substantial than bank accounts, real estate, insurance bonds, or even democracy itself. Unless they have sane spiritual foundations, they are licked."

Similar opinions have been heard since early in the decade just past. James Truslow Adams charged that the primary cause of our nation's financial crash was not failure of credit, but the collapse of character. It is this concern for strengthening the soul of our nation that has launched the United Advance in Christian Education.

Let us examine the stages by which the Protestant forces of our land have come to sense the pressing need for this advance. Such a survey will help us understand the forces with which Christianity today must contend.

The collapse of the Interchurch World Movement in the early 20's was the first danger signal to disturb the optimistic belief that out of the World War would come a new order of righteousness. Later economic pressures compelled closer cooperation between churches. A new philosophy of community service arose in the field of social work requiring coordination of many community agencies of which the church was one. In particular, nation-wide interdenominational projects were launched which stayed the trend toward divisiveness.

Then came the financial disintegration experienced first by nations abroad, and then, inevitably by business at home. With it, a new phenomenon in religious history. In the past, people turned to their churches in times of need. But the curve of church membership from 1927 to 1937 showed a persistent decline.

DECLINE IN CHURCH MEMBERSHIP

Of 27 denominations,¹ 10 had an average gain in Sunday church school enrollment of 31.1 per cent over this period, but the average change in membership for all those reported was a loss of 6.3 per cent. In one of the largest denominations the loss amounted to 18.3 per cent.

Not only was there apparent lack of interest in the values which the churches represent, but it was equally clear that great numbers of young people were not being reached by the programs of the churches. Van Vleck estimates that² "considerably less than half the youth are in church schools and these attend on the average of 50 per cent of the time." Russell Beam³ reported in a study of

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¹ "Gains and Losses in Pupil Enrolment," *Bureau of Research Bulletin*, International Council of Religious Education, February, 1939.

² Van Vleck, J., *Our Changing Churches*, Association Press, 1937. P. 214.

³ Beam, Russell A., "Young Men—Old Church," *Religious Education* 33: 9-13, Jan.-March 1938.

youth entering the CCC camps that "nine out of ten who enter these camps might be considered 'unchurched,' i.e., not supporting the church through contributions, or attending services of worship."

With the shifts in population from urban to rural communities early in the 30's many thought some of these evidences of trends away from organized religion would be offset. The country, they argued, has always supported the churches more faithfully than has the city.

Yet on the basis of data secured by Brunner and Lorge⁴ this view could not be supported. Between 1930 and 1936 the ratio of church members to the community population declined 10 per cent and the average monthly attendance declined 31 per cent. These figures are based on surveys made in 140 typical villages. The conclusion of the authors is that "Individual churches grow or maintain themselves but institutional (rural) religion continues to decline as measured in the aggregate and compared with its total opportunity."

INCREASE IN CRIME

Surely, to restore losses in membership, to reach the increasing numbers of unchurched, and to minister to urban and rural needs, a United Advance would seem imperative. But from another area in our national life, the dark reaches of the underworld, comes a threat which only the united strength of all religious bodies is adequate to meet.

J. Edgar Hoover, Director of the Federal Bureau of Investigation, dramatized this threat when he said:⁵ "Remember that from dawn this morning until dawn tomorrow morn-

ing, 3,928 major crimes will have been committed . . . and the criminal forces of America will have collected their daily tax of over \$41,000,000 for the invisible empire of lawlessness that exists within our midst."

Elsewhere⁶ Mr. Hoover points out that in 1939, 1,484,554 serious crimes were committed in the United States, an increase of 3.5 per cent over 1938. While more frequently crimes are committed in cities, rural territory shows a higher rate in burglary and in crimes against the person, such as assault and murder.

Public education is becoming concerned over the comparative costs of caring for criminals and of providing for pupils below college age. "It costs on the average about \$400 a year to maintain a delinquent in a public institution, \$300 for an adult prisoner, and somewhat less than \$100 for each public school pupil. In a sense then, if the \$100 spent annually on each public school pupil does not produce a 'good citizen,' the state must pay three or four times that

⁴ Brunner, E. deS. and Lorge, I., *Rural Trends in Depression Years*. N.Y., Columbia University Press, 1938. Chap. 12.

⁵ Hoover, J. E., "Your Task as a Citizen." Washington, D.C., U. S. Government Printing Office, 1939.

⁶ Hoover, J. E., *Uniform Crime Reports*. XI:4 5th Quarterly Bulletin, 1939. January, 1940.

Christian Education Must Advance!

By
Edward R. Bartlett*

amount for penal or correctional treatment.”⁷ If however, the churches with an expenditure of a tenth as much as the public school incurs can aid materially in setting the pupil’s feet in paths of righteousness, failure to extend this service to the millions still unreached would seem to be gross negligence in the face of a great opportunity and need.

DECREASING AGE OF CRIMINALS

Far more significant than the amount and the costs of crime is the fact that the age of the typical criminal is steadily declining. During 1939, the age group in which the greatest frequency of arrests occurred was lower than the three preceding years. “From 1935 through 1938 the frequencies were highest at ages 21-23. In 1939, age 19 predominated, followed by age 18.”⁸ During the first half of 1940, persons of 19 years continued to be most frequently arrested.⁹

What does this mean for the churches? It is common knowledge that the curve of church school membership reaches its peak at about age 12, and thereafter the decline is relatively sharp until early adulthood. Stated another way, during the period in which the trend toward delinquency and crime is most frequently observed, the church is steadily decreasing in number of contacts and in influence. Certainly such a condition needs to be attacked and changed.

RESPONSIBILITY OF CHURCHES

The role of the Christian churches in this situation has been stressed by those closest to the problem. “Nations have crumbled,” declares J. Edgar Hoover, “because of internal disaster rooted in lawlessness. True freedom lies in true justice to all people and in all things. It springs from good conscience, honesty, integrity. It is the exemplification of the Ten Commandments and the embodiment of religious teachings.”¹⁰

In a speech on “Organized Religion and Crime Prevention,”¹¹ Attorney General Homer Cummings declared the church needs to renew the important role in social control and community discipline which formerly it played. Today many children never see inside the Sunday school. “Many parents never attend church or participate in its work. To a large extent the churches have vacated those interstitial large city areas where community disciplines are most needed and where community leadership is least effective. . . .

“A current attitude upon the part of young people is one of cynicism toward the church as an institution and toward church attendance. . . . We must ask ourselves the frank questions whether we can afford to give implied repudiation of the value of spiritual and moral training, and whether the churches have measured up to their responsibilities.”

The United Advance in Christian Education, taking ac-

⁷ *Research Bulletin* National Education Association, 10:152.

⁸ “Crime in the United States,” *School and Society*, 51: 404, March 30, 1940.

⁹ Hoover, J. E., *Uniform Crime Reports*. XI:2, July 1940.

¹⁰ Hoover, J. E., “Your Task as a Citizen.”

¹¹ Cummings, Homer, *Organized Religion and Crime Prevention*, U. S. Government Printing Office, 1938.

count of the difficulties presented by our confused social order, is nevertheless confident of the limitless resources in the Christian faith. To increase their own effectiveness, to enrich the lives of our citizens, to strengthen democracy itself, our churches must go forward—together.

Religion in Rural Communities

By Eleanor Van Gilder*

FAR TOO MANY of our rural children are without religious education. It is not because they would not welcome it, and not because their parents are entirely indifferent, but only because it is not brought to them. Some live a long way from a church and heavy winter snows make church attendance an impossibility during that part of the year. In summer, they probably could get to church only they are out of the habit of going and never start again. Some, of course, feel hindered because their clothing is inferior to that of the city or village children. Vacation school comes during the busy haying season, and parents cannot take time to drive them in to town. But if they cannot come to church, cannot the church go to them?

Too many times, we think that effective teaching is dependent upon expensive equipment, and certainly equipment is an asset, but is it an absolute essential? I am thinking of a great teacher who taught on the hillsides under an open sky, by the side of the sea, or out in a fisherman’s boat. His equipment was the storehouse of nature, and his lessons were taken from the simple life he saw about him. Would it not be possible for a teacher with a heart of love and understanding to gather a group of rural children about him for a walk through the woods? And perhaps after that walk, on which they had talked of some of the wonderful gifts God had given, they might gather by a little stream or in a shady grove, and together worship and give thanks to the “giver of every good.”

Might an open-air vacation school not be possible? There could be a definite meeting place, in which could be built an outdoor worship center with a table of stone on which the Bible, a picture, and a few flowers might be placed. There, stories might be told, the children could talk of things they had learned, and there they might sing and pray in child-like simplicity. For such a school there should, of course, be a plan and set objectives, but the program should be flexible and no procedure too rigidly followed, for no two situations could be alike, and these children need an opportunity for self-expression.

During the winter, a club might be organized which could meet once in every week or two weeks, which would combine helpful discussions of home betterment for the adults, lessons (probably regular Sunday school courses) for the children, and an enjoyable social hour to follow. Many rural communities would appreciate a leader from a city or village church to guide in this program, and would value such help for themselves and their children.

Certainly, there are many needs and a vast opportunity for service. Can our churches answer this need?

* Cuba, New York.

We Could Try That

We do a deal of preaching these days about preserving democracy, but we do not always succeed very well in making the church itself a school in democracy. Read what two leaders have to say about it. Have you ever wondered if you were making the best possible use of the special seasons in your church school curriculum? Here is what one church does about it. Would you like to know just what kind of ideas about religion your junior high children have? One church found out. What have you done that is interesting? Write and tell us about it.

Making the Most of Teaching Opportunities

A church school superintendent became concerned that the great seasons of the church year, especially Christmas and Easter, were so inadequately and haphazardly dealt with in the teaching work of the church. Christmas was apt to be secularized, Easter bewildering to the children. So she began well in advance of Christmas and Easter to prepare the teachers for the best possible religious use of these great festivals. Teachers were led to prepare their own hearts and minds. Curriculum materials and teaching approach were carefully discussed with reference to each age group. The pastor was asked to discuss the spiritual values and any theological difficulties teachers might have. The result was marked, especially so with regard to Christmas, which was lifted from a rather hectic, somewhat secularized celebration to an observance of deep spiritual significance. What are your preparations for Easter in the church school?

Training for Democracy

At a time when we talk so much of Christianity's stake in Democracy, it is well to remind ourselves that the church may be a school for democracy. There are many student councils in churches, but not all leaders see clearly their educational function. We like so well the following statement by Rev. James W. Wolfe, Trinity Church, Newark, Ohio, as reported in *The Educational Reporter*, that we quote it at length:

"In the fall of 1938 we set up a Student Council in Trinity Parish. Our reasons for doing this were for two general purposes: to train children and youth more effectively in the teachings and work of the church; to secure the advantage of their thought, interests, and activity in the work of the parish church. We learn by doing and we attain a more lively sense of the truth, reality, and nature of the Christian way through essential and significant experience. We have also discovered the many apt and helpful words of counsel children and youth can furnish.

"At one time when it was purposed to hold the church school kindergarten and primary departments at the same hour as that of Morning Prayer, the Council voted against such arrangement on the ground that it denied older children in the families the privilege of bringing their small brothers and sisters with them to church school, and that such older children were more likely to see that these small

ones attended than many of the parents. The outcome was a two-hour session, the older children bringing the small ones with them, followed later by parents, with the nursery group meeting until the close of Morning Prayer. Thus the whole family went home from church together.

"There is more appreciation of cooperation with leadership. . . .

"There has grown up an increased respect for property, equipment, and care for expenses not previously so apparent.

"The Council membership is one member elected by each class from Grade 5 up, and by each youth organization. Thus are they trained to choose leadership. Representatives serve for a period of six months, none being eligible for reelection until after a lapse of six months."

Miss Mary Collar speaks thus of the value of pupil participation:

"A student council which is democratic is not easy to achieve. It means patience on the part of the leaders; it means developing the spirit of cooperation and good sportsmanship among those who take part; it means keeping ever in the foreground that principle of freedom of choice; it means keeping in mind the development of individual personalities; it means taking time to do things; it means hard work.

"Is it worth it? Of course it is, for it is worth everything to help boys and girls become adults who are intelligent, who are willing to take responsibility, and who have a great respect for personality. And these boys and girls are the future leaders of the Church!"

So if you have been discouraged, try again. If you have no such Council, remember that experience of democracy in group life is worth dozens of patriotic sermons.

What Are Their Needs?

Helen J. Durgin, Director of Religious Education, South Congregational Church, Concord, New Hampshire, writes:

"May I relate an undertaking which worked well? To discover just what ideas our junior high eighth and ninth graders had on personal religion, we gave to them on the Sunday preceding Lent, the Northwestern University Religious Education test, *My Ideas About Religion*. These tests were then examined, the most troublesome questions noted and then grouped under the following topics: (1) The Nature of God and His Revelation to Man; (2) The Bible; (3) Jesus; (4) The Church and the Sacraments; (5) The Kingdom of God; (6) Being a Christian Today. During Lent, these topics served as the class lessons, and the worship service, was based on the topic for the day.

"To each teacher I gave a very flexible 'lesson-plan' which consisted of lead questions, possible methods of approach to the lesson, points that needed to be covered in discussion. I also suggested readings and source data, particularly the book, *What Boys and Girls Are Asking*, by Lucile Desjardins, and both the pupils' and the teacher's books. Each teacher developed the lesson as he believed would best answer the needs of his class. At the close of the six weeks' period, the teachers felt that, although only the surface had been touched, yet some questions, at least, had been cleared up in their classes and we knew how our boys and girls were thinking along religious lines. We have used others of the Northwestern tests, too, those on the life of Jesus, both fact and comprehension, and on the Bible, as checks on how our classes measure up to standard."

CONSCRIPTION presents ministers and religious teachers with many new problems in the care of souls. Or rather, old problems in new forms. One young man out of every twenty is now facing a drastic, unexpected change in his life. For each man called up for service, there are others confronted by the prospect of selection, next year or when they come of age. The impact of this present or prospective change upon a generation taught by events as to the nature of modern war is obvious to all sensitive minds. It challenges the imagination and ministry of Christian leaders.

As with many human problems, it is difficult to generalize the types of help churches can give to men of draft age. The needs vary as much as the individuals. It goes without saying that the needs of all are the concern of the church. Nevertheless, the problems of young men affected by the draft fall into certain major categories. It may be helpful to consider separately the needs of conscientious objectors, of men in army camps, and of those who expect to be called later on.

CONSCIENTIOUS OBJECTORS

Conscientious objectors form a comparatively small group in the present situation. Except in the traditional "peace churches" it seems improbable that the proportion of pacifists will be large. In one denomination, for example, only 256 conscientious objectors of more than 100,000 men of draft age have registered at denominational headquarters. Those unregistered are not likely to raise the total greatly. Nevertheless, the problems of conscientious objectors, at least at the time of writing, are more urgent and immediate than those of other groups. Those selected must fill out a detailed four-page questionnaire and return it within five days of its issue. The special form deals with the nature and source of conscientious convictions concerning war and the use of force, education and work, and organizational activities. The minister or teacher can help immediately in two ways:

1. He can supply the conscientious objector with the name and address of denominational headquarters and with a record of official actions on war taken by the denomination. The questionnaire requires this information, and the young man may have acquired his convictions from an Armistice Sunday sermon or summer conference, with little knowledge of official statements.

2. The minister can counsel with the conscientious objector to clarify the latter's own convictions, if the young man has difficulty in summarizing his thoughts on paper. The counsellor who helps to prepare the form must sign it as the advisor.

If the draft board fails to classify the conscientious objector as such, or assigns him to service incompatible with his beliefs, and the classification or assignment is appealed, the counsellor can help in a number of ways:

1. He can help the conscientious objector prepare and present his appeal to the appeal board. The appeal must be filed within five days of classification.

2. He may be able to testify to the good faith and sincerity of the conscientious objector at the subsequent hearing conducted by the Department of Justice.

3. Above all, he can give the young man a sense of the reality of Christian fellowship. Personal friendship can prevent any feeling of abandonment by the Christian com-

The Local Church and Men of Draft Age

*By Richard M. Jagley**

munity from whose faith he derived his convictions. Contacts arranged with fellow objectors can help to overcome any sense of isolation.

The church should state clearly to its members and to the community that Christian unity is broad and strong enough to include on an equal footing both those who conscientiously participate in military preparations and those who for conscience' sake refuse to participate.

MEN INDUCTED FOR SERVICE

The problems of men selected for a year's training, unlike those just considered, will affect practically all parishes. The needs of these young men may well become the most pressing issues created by conscription. At the time of writing, the legislative provisions for religious training and recreation in army camps differ widely from those of 1917. The two functions are concentrated in the hands of the Morale Division of the army. The religious service clubs are not allowed to establish new equipment in army posts. This ruling, if it persists, will place larger responsibilities before local churches than during the last war.

The demoralizing influence of certain aspects of army life is patent. The segregation of men of all types and the psychological effects of military training on some men create unusual tests of character. There are reports already of increased prostitution near army cantonments. In addition to the dangers of immorality, there are problems of adjustment caused by separation from home and friends, the requirements of military discipline, worries over future jobs, and so on. The local church can help its young men in training in several ways:

1. The present interdenominational cooperation with the army chaplains should be reinforced by the local church. The pastor should write to the appropriate chaplain concerning men from his congregation. Young men with particular problems should be urged to talk them over with their chaplain.

2. If a religious manual is prepared for conscripted men (a consummation devoutly to be wished), the church can put one in the hands of every inducted member—at the least. It should, of course make sure that each of its selected members has a Bible.

3. The church should send its weekly bulletin and news of church affairs to members in training, so that they may feel themselves a part of the Christian community. The youth fellowship should organize the writing of letters towards the same end. Through their state youth councils, young

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people's societies may be able to establish wholesome recreational centers near army camps.

4. The church can send local newspapers to conscripted men from the community. Packets of good literature adapted to individual tastes might prove of great value, even though army life leaves little time for reading.

5. For many a young man the year's separation from his girl will be the greatest hardship, particularly if economic difficulties have heretofore prevented marriage. If the army camp is at a distance, as may well be the case, the most helpful project for the church in some instances might be to make possible a visit by the girl to the camp.

These suggestions, of course, apply to young men in non-combatant service or work camps under civilian control as well as to those in military service.

MEN EXPECTING SELECTION

There remain the problems of those not yet called for service, but whose order numbers and likely classification make selection probable during the next year. In the same category are boys without dependents or jobs essential for national defense, who are approaching their twenty-first birthday. These young men need special instruction, advice, and sympathy. The pastor or teacher should form a special discussion group for men expecting selection, followed by private talks on individual problems. Such a group could consider at least three aspects of conscription:

1. Christian attitudes towards war and national defense. The statements issued by the denomination, the Oxford Conference report—*The Universal Church and a World of Nations, War and the Christian* by Canon Raven, and *Christian Attitudes to War and Peace* by T. S. K. Scott-Craig should prove helpful.

2. The alternatives open under the Selective Service Act. The explanatory book, *The Draft and You*, by Emanuel Celler, now withdrawn from publication, should be supplemented by the later leaflet on provisions for conscientious objectors issued by the Federal Council of Churches.

3. The consequences of choice among the alternatives. Each member of the group needs to know what is involved in army training, non-combatant service, and constructive projects under civilian control. Books by military men, as *The Army Way* and 21 to 35, deal with the former. The American Friends' Service Committee can help with information about the latter.

The literature now available for a young men's study and discussion group can give more aid on technical questions than on concrete moral issues. The material issued for conscientious objectors by the pacifist organizations is more adequate in this respect than material for those who support the government's defense program and those who would fight in a just war. For the latter groups new material is badly needed, to illuminate the moral problems of army life and the moral dilemma confronting Christians who take the "middle" position. In any case, however, new literature could not substitute for the pastor's insight into the specific needs of his young men.

These are only a few of the ways by which the local church can help men of draft age. Experience will open up many other opportunities for meeting the spiritual challenge of conscription.

Superintendents I Have Known

By J. Elmer Russell

ONE of the privileges of being a field worker in the cause of Christian education is the number of fine men you meet who are acting as Sunday school superintendents. In this article I have room simply for thumb nail sketches of a few superintendents I have known, sketches which give little more than the outstanding reason why they are remembered.

Mr. A. was a farmer and superintendent of a village school. He arrived so punctually fifteen minutes ahead of the time of the opening of the school that it was said the village people checked their clocks by his arrival. This farmer and his wife, who was the primary superintendent, were the parents of three sons, one a missionary in Africa, one a missionary in China, and one a farmer who, besides looking after his large dairy and several hundred hens, found time to teach the adult class.

Mr. B. was a chemical engineer and superintendent of the school in a suburban community. He is noteworthy for his great interest in leadership education. He was not only eager that his teachers should be trained, but he believes that a superintendent also should take training. At the time I knew him he had taken every course except one required by the certificate for which he was working, and he was looking around for some available school in which he could take this course.

Mr. C. was a city school superintendent and a business man. He was especially considerate of his teachers. It was his custom at the monthly teachers' meeting to ask "Aunt Lizzie" who had been a teacher for forty-six years to offer the opening prayer. At a meeting following the death of one of the teachers he suggested that all stand in silent tribute and then unite in repeating the twenty-third psalm.

Mr. D. was a market gardener and superintendent of a village school. He and his family were regularly at the morning service as well as at Sunday school. Early in life he had decided that one tenth of his income should be given to religious and benevolent causes. His life in all of his dealings was a kind of a visible conscience for all who knew him.

Mr. E. was a civil engineer and superintendent of a very large city school. He carried heavy engineering and civic responsibilities but he never allowed them to crowd out the time needed for his Sunday school duties. The same organizing ability which made it possible for him to carry out great engineering tasks was freely put at the disposal of the Sunday school.

Mr. F. was a farmer and the superintendent of a strictly rural school. He remembered the boys and girls who lived some distance from the church and had no means of transportation. Every Sunday morning when he arrived his car was filled with children well-nigh to overflowing. The boys and girls learned the meaning of the Christian religion not only from their lessons but from the kindly superintendent who gave them a ride.

Mr. G. was the head of a large manufacturing company and the superintendent of a city school. His note book was one of his outstanding characteristics. Whenever from his

(Continued on page 36)

YOUNG ADULTS is a term used to designate a group of people too often missing from active participation in the church's program—those who are in the transitional stage from youth to maturity. Young people are not willing to jump into an adult program, but with others of their own age they will make a gradual transition. Perhaps the most vital local church problem today is that of providing a channel for young adult life which will induce growth and help members of this transitional group to be happy and active in the church.

WHEN IS ONE AN ADULT?

In some churches young people are considered adults and members of the adult group as soon as they are married, even though they may be but twenty or twenty-one years of age. Other churches keep young married people active in youth organizations. When is a person to be considered an adult? The following criteria are listed in the International Council Bulletin on *Young Adults in the Church* as evidencing transition from the period of youth to adulthood. This bulletin was prepared jointly by the Council's Committee on Religious Education of Youth and its Committee on Religious Education of Adults.

1. *Completion of formal education*, whether by leaving school, graduation, loss of interest, or economic necessity.
2. *Economic self-support* with new responsibilities for handling one's own finances.
3. *Political maturity* with responsibility for personal conduct and privilege of voting.
4. *Leaving the parental home*, and establishing an independent residence.
5. *Getting married*, with new privileges and limitations, new associations and domestic arrangements.

These five experiences which objectively mark and constitute the transition from youth into adulthood are recommended as a new basis of classification. Instead of trying to grade persons in this transition period by age, they are classified according to these experiences. When a majority of these experiences have occurred to a person he is a young adult. When a group is comprised of persons most of whom have had three or more of these five experiences, it should be considered a young adult group.

Other experiences also are characteristic of this transition period, such as accepting responsibility for leadership of those younger, beginning one's permanent life work, accepting some political affiliation, and formulating a more or less definite philosophy of life.

To reach young adults will necessitate changes in the program of many churches. Many types of program adaptation are being suggested. Experimentation centers about two major types.

THE SOCIETY-TYPE PROGRAM

In many churches there is a great gap in the program between the young people's societies which include those eighteen to twenty-five years of age, and the adult societies made up of those thirty-five years plus. Few church schools have young adult departments. In fact there is increasing difficulty, particularly in the city churches, of getting young people into the church schools on Sunday morning. For that reason some churches are endeavoring to strengthen the

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Reaching Young Adults

Are They the Church's "Lost" Generation?

By Raymond M. Veh*

Sunday evening program to give this group strong motivation for gathering at that time. In a recent study of Sunday evening programs our findings indicate the following:

1. Grading

For many years churches tried to follow what was known as the standard grading plan, namely: Pioneer or Junior High School, 12, 13, 14; Tuxis or Senior High School, 15, 16, 17; Above High School, College, or Young People, 18 to 23; Younger Adults, 24 to 30.

A marked change is to have the young people's group start at 15 or 16 and run to 20 or 21, thus cutting off two years of the older young people's department; then to put together those from 20 to 21 up to 29 or 30. In some cases this group includes young married couples, while in other churches a separate organization is maintained for those who are married. The age grouping of those 25 to 35 years prevails in some churches. As has already been suggested, many leaders in both youth and adult work recommend the substitution of five transition experiences for any one plan of age grading.

2. Time Schedules

Changes are also being made in the time schedule for Sunday evenings. Instead of the traditional 7:00 to 7:45 society meetings, 8:00 to 9:00 preaching service, we have such plans as:

5:30-6:30 light supper; 6:30-7:30 society type of meeting; 7:30-8:30 social fellowship.

5:30-6:30 senior group meeting; 6:30-7:00 light supper; 7:30-8:30 young people's and younger adult groups; 8:30-9:00 social fellowship.

These changes are possible where there is no evening preaching service. Some churches with an evening preaching service use the following schedule: 7:30-8:30 church service; 8:30-9:30 discussion groups based on the subject presented in the sermon.

THE YOUNG ADULT FELLOWSHIP

A number of churches are introducing a Young Adult Fellowship with the Adult Department. This is a designation for an association of all the young adults of the church. The Fellowship has a steering committee to promote and direct activities. The meetings of the Fellowship occur during the Sunday church school hour, on a Sunday evening, and throughout the week. A program embodying worship, study, recreation and fellowship treats appropriate themes and meets the needs of this group for social contact and expression.



A group of young adults meets with their pastor

In one church the Fellowship meets at 6:00 o'clock for supper, during which necessary business is transacted. At 7:00 they gather in the church parlors for a discussion of a subject announced in advance, sometimes presented by a special speaker. The rest of their program includes dramatics, athletics, service to needy families and visits to other young people in the community to interest them in the church.

ELEMENTS OF THE PROGRAM

Any satisfactory program for young adults must be four-fold. It must include study, worship, recreational fellowship and service opportunities.

Study

Young adults, not long out of school, are attracted by stimulating courses. Through-the-week classes are as well well received as those designed for Sunday, especially when under capable leadership. The Learning for Life courses are of particular interest to young adults. A copy of the *Learning for Life* bulletin¹ should be in the hands of every leader. These courses are related to present issues and interests.

Worship

In any program for young adults there is rightly an emphasis upon church attendance. The wise pastor enriches the service with present-day hymns, poetry and worship materials appreciated by this group. In Fellowship periods opportunities for actual leadership in worship services are permitted. The young adult is probably more capable of assuming leadership in this realm than members of any other age group. Suggestions for the family altar in the newly established homes are well received.

Recreational Fellowship

Young adults are eager for social expression. That accounts for the abundance of bridge clubs, the regularity at night club attendance, and week-end outings. When one reviews the five transition experiences the reason for this

fellowship hunger is clear. Leaving school, leaving one's parental home and childhood environment, and being married all create the need to replace old fellowship groups with new ones. Voting and achieving self-support also have some fellowship implications.

A study by Mr. George Gleason illustrates this desire for fellowship. Several years ago he issued a report² of his experiences with 222 groups of married people in 173 churches of 16 denominations. These case studies are outlined in detail to make them concrete and suggestive in guidance. In Mr. Gleason's study, grouping is found to be based largely on social values. In fact, the central purpose of the adult church group is not study or any kind of education. These are "classes" in name only.

They are really fellowship groups and that only. Naturally not all religious educators approve this viewpoint but this study does give food for thought.

Clearly the church should meet this hunger and in doing so will deeply influence young adults. There is a wide range of possibility here. Dramatic activities, reading clubs, and athletic games may stimulate interest. Occasional week-end parties can bring groups into a religious atmosphere on Sunday morning. A fellowship period on Sunday evening after the church service or forum is often possible.

Service

Service opportunities are as varied as youth-adult interests. Mrs. W. W. Charters says that: "Whereas the older people center their religious interests in personal matters, the young adult believes that the essence of Christian living is getting out into society and doing something about society's problems." All eagerly desire to improve not only their own situation but that of others. A carefully planned program can enlist young adults in denominational, community and even world-wide projects. They find stimulus in any type of service project which takes them out into the world of affairs and makes a dent upon the world. Projects built about the rehabilitation of slum sections in the community or better racial understanding, particularly interest them.

Young adults are always happy to furnish leadership for younger groups. There are endless possibilities in directing: gymnasium or recreational lot activities, providing boys' and girls' club leadership, superintending vacation church schools, taking responsibility for young people on camps, hikes and parties, making dioramas, puppet shows and amateur motion pictures. There are also opportunities for action in beautifying the church, in remodeling the educational plant, in specific institutes for better leadership, in personal visitation, evangelism, and in the every-member canvass.

Individual churches will, of necessity, have to make changes in harmony with local needs and denominational programs. The essential ingredient will be that of leadership which will challenge the interests and meet the needs of young adults.

¹ Educational Bulletin No. 410, International Council of Religious Education, 15 cents. 203 N. Wabash Ave., Chicago, or from denominational or state offices.

² *Church Group Activities for Young Married People*. George Gleason, 715 S. Hope St., Los Angeles, Calif., \$1.00.

When Children Join the Church

By Roy A. Burkhardt*

IT IS CLEAR that we cannot hand over to our children the old phrases that are a part of our creed and our church discipline and expect them to garner their full meaning. How can we explain baptism and the Communion and how can we make the art of becoming part of the church more vivid than it often is?

Each year in our church, I have a group of from fifty to eighty boys and girls in our Membership Class. They are mostly of the sixth grade and we spend three months in fellowship and study, prior to Palm Sunday, when they become full members of the church. I have sought to make this preparation just as life-centered and meaningful as possible. While there is not space to go into detail regarding our approach—one that has been developing the past five years—there are three illustrations of things that seem to get over to boys and girls.

* * *

BAPTISM

How are we going to explain baptism so that a sixth grade child can not only comprehend, but get meaning from it? Does baptism have anything to do with sin and its remedy? Is it washing away the filth of the flesh? Is it necessary for one to be saved? And what do you mean by saved? Do you mean saved from hell or saved for heaven, or for abundant living here? Of course Peter helps us when he says, "Baptism is not the washing away of filth of the flesh, but the answering of a clear conscience toward God." But what does that mean and how can you get the meaning over to a boy or a girl?

I like to start out by compiling the various ideas of the boys and girls, and looking at them. This in itself is a revelation. Then we begin to build up a thought of it that they can understand. For example, water was very precious to the early Christians. In fact, water is the most necessary material thing in our lives. In a recent motion picture, "Strange Cargo," this fact was vividly portrayed and the children recalled it. The early Christians did not have water systems as we have. They had city wells and many of them had experiences in deserts, where water was the very essence of life. So water, to them, was the most precious thing. That is why they were baptized with it; that is why the vows of the Christian life are fastened to it by memory. Being the most precious thing to them, the early Christians were baptized with water, so that ever after when they saw water in a glass, a lake, a river, or in a rain barrel, it recalled to their minds their vows of loyalty to Christ and to his way of living.

Then we make the point that being decent, living up to the best we know, living the way of Christ, is a daily struggle and hard under any circumstances. Anything that will help us is very necessary and very important. So we, like the early Christians, are baptized with water so that in the future

when we see water it is our hope that either consciously or unconsciously our vows of loyalty to Christ and all he stands for, will be kept vivid in our minds.

I know this concept is understood and remembered by at least some of the boys and girls. Last summer a family was driving through Canada, and as they crossed the knoll of a hill and started to descend, they saw a beautiful lake nestled in the valley below. A son who had been in my class last spring spoke up: "There is Christ's lake!" The parents asked, "What do you mean?" and the boy answered, "When I was baptized, I was told that every time I see water it would remind me to keep loyal to Christ and all that he stands for."

There are other meanings, to be sure, but here is a starting point that is within the range of the child's experience and he can see it. In other words, baptism by water has something in common with the giving of a ring in marriage. Water is plentiful in our generation, but we have another type of material that is of supreme value, and that is gold. So when a man and a woman are married they identify their vows with a ring with the hope that every time in the future when they see that ring, it will remind them, consciously or unconsciously, of the promises they made to one another on their wedding day.

* * *

THE COMMUNION

Certainly boys and girls become confused with theological interpretations. When they join the church, however, they will receive the Sacrament. What feeling tone and what concepts will underlie that participation?

Jesus lived with his disciples only three years. It was a very short time. When he saw his end approaching, he was faced with the dangers of lost memory. How could he keep his disciples from forgetting? One of his solutions was—the Communion. He knew that no matter what happened, his disciples would eat two or three times a day, so he associated himself and his teachings in their memories with bread and the cup. "When you break the bread, and drink of the cup, do it in memory of me." This carried over wonderfully. Immediately after his resurrection, two men on the way to Emmaus went with the Master during the day and recognized him not, until in the evening when they knew him in the breaking of the bread. This, boys and girls can see.

Then one can go on to other emphases. When we say, "This is my body, broken for you," we can come into intimate fellowship with the entire family of man. Think of the thousands who cooperate to bring our breakfast, to give us light and heat, make our clothes, and so on. Out of all those provisions, there are unseen voices crying to us—

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"These are our bodies broken for you," because most of them worked for poor wages. So with the Sacrament, we bring the universal family of God and see their common search for bread and the price they pay. The Communion has many other meanings, but these the child can see and understand.

* * *

JOINING THE CHURCH

On Palm Sunday we have two services at our church and the Membership Class takes charge of the early service. They plan it and conduct it. Then, at the end the candidates are baptised and taken into the church. This year as a part of the ceremony, I gave each one a one-half inch square of wood. Some of the wood was burl, a wood that grows on the red-woods in California—trees that were growing when Jesus lived on this earth. I gave each one his square of wood in words like these:

"I am giving you each a square of wood and I'll tell you the reason. When Jesus was crucified, they cut down the biggest tree near Jerusalem to get the cross on which he was nailed. Afterwards, the stump of that tree came to have a great significance to the people. One day it was discovered that a little tree was growing up out of a root of the one taken for the cross. The people protected that tree and after several generations it grew to its full size. Then they decided to cut it down and make it into little crosses that were given to churches everywhere. Out of the wood that remained, they cut one-half inch squares and gave them to young Christians. The meaning of the wood was given them by sealed letters, which, before receiving, they had to promise they would destroy after reading. They also promised that would never convey to any other person in words the meaning of the squares, but that it was to be their goal of life to reveal to others by the lives they lived."

Then I gave each one his square of wood and a week later sent each one a personal letter with an interpretation of the ideals of Christian living. No class has ever come into the church with more consecration or more sincerity. Parents reported that changes are in evidence in behavior and that the wood is kept in a sacred place with the Bible. Thus, in addition to bread, the cup, water, the ideals and purposes of our young Christians are all associated with little blocks of wood and with the understanding that they never tell the meaning in words, but by the way they live.

* * *

MAKING SYMBOLS GROW IN MEANING

Obviously, it is not enough merely to use these symbols on the day when the young people join the church. In our worship services we have a cross, a block of wood, a glass of water, and sometimes even a loaf of bread. Not that mention is always made of them. But they are there and the association of them with the ongoing experience of the young Christian continues.

It is our plan to send a personal letter to the young members several times a year regarding their personal progress in achieving the kind of living that the blocks of wood represent. In these letters we will suggest goals, attitudes and methods of self study.

We had a camp this past summer for those who joined

the church at Easter time. Many of them had their blocks of wood with them. Many of the girls had them as lockets and the boys had them on watch chains. In the camp a number of services were built around these symbols.

Such emphasis needs to continue as the young Christian grows.

* * *

YOUNG CHURCH MEMBERS

It often happens when boys and girls have once joined the church they are then forgotten. This is a sad fact. In our church we have a department for the seventh and eighth grades on Sunday morning and then we have a group for each of these grades Sunday evening. This fall, our seventh grade group will be made up of those who joined the church last spring. This gives us a chance to carry on their fundamental training and at the same time work them into all phases of our ongoing church program. Joining the church is significant but it is not the end—in a real sense it is the serious beginning of the Christian's real growth and service.

Foreign Missions in the World Situation

(Continued from page 9)

China. Thus far missionaries have been able to man most of their stations in occupied China and to continue their ministry to the populations left there.

Unprecedented opportunities for the Christian movement have opened in free China. The bravery and loyalty of missionaries and their great services in relief have won widespread and favorable recognition. Doors are open for evangelism as never before. Christians from occupied China have in large numbers migrated to the west so that the Christian spirit and message have been made known in this backward area in a way that would have been unbelievable a few years ago. In following up these migrations there is the opportunity of statesmanlike union work—not attempting to reorganize them in separate churches as Methodists or Presbyterians or Baptists, but bringing them into a new fellowship as united Christians. One hopeful aspect of relief work in China by Christian money and personnel from the West is that it is for the most part tied up with an on-going process of education and reconstruction.

Enough has been said to show that while these are days of testing for the missionary enterprise, there are distinct elements of hope. With a world in change all about us, missions cannot expect to stand still. Revolutionary changes may take place in this realm as well, but missionary executives are looking forward with faith and hope to the opportunities that are even now unfolding and are helping their constituencies to maintain a steady and strong determination to press on with the proclamation of the eternal gospel of Jesus Christ by word and deed throughout the whole world.

The Annual Meeting of the International Council of Religious Education will be held February 10-15 at the Hotel Stevens in Chicago. Professional advisory sections will meet the first three days; age-group committees on the evening of the 12th and morning of the 13th; functional committees on the 13th; Board of Trustees on the 13th; and the Educational Commission and the Executive Committee on the 14th and 15th.

What Does a Committee on Religious Education Do?

Mrs. Smith Takes Action

By Margaret Winchester*

THE COMMITTEE ON RELIGIOUS EDUCATION in the local church was the subject of a discussion group made up of religious education leaders of Greater Boston last spring. They decided to present their findings to the convention of the Massachusetts Council of Churches in dramatic form. The group helped to plan the skit and Miss Winchester wrote it out. It was well received and proved an easy introduction to the subject. Parts of the skit are given here, not for production by others, but as a way of suggesting a few of the things that such committees may do.



(Mrs. Smith is entertaining callers, Mrs. Jones and Mrs. Brown. The conversation has swung around to the church which they all attend. Mrs. Smith is indignant.)

MRS. SMITH: It's really gone too far. Now last Sunday junior came home and said he didn't care if he never went back to that church school again. It was the same old story—the teacher was absent again and the other boys and he just rough-housed the whole time.

MRS. JONES: I know. Buddy told me about it too. I'm ashamed to have him disgrace the family, but I know he does. Yet it is not really the fault of the boys. Why should it be so hard to get teachers?

MRS. BROWN: Mary hasn't had a good teacher in the last two years. I expect any day now she will just refuse to go any longer. It's nothing in the world but lack of good leaders.

MRS. SMITH: There you have it. I've a good mind to call up the minister and tell him how we feel about it.

MRS. JONES: Yes, let's. It's time someone spoke up and we might as well be the ones to start it.

MRS. BROWN: While you are talking, you can tell him we want our children to learn something at the church. None of mine ever brings a sign of a lesson home to prepare.

MRS. SMITH: I know it. The children aren't getting a thing. Irregular teachers, poor administration, and nothing expected of them when they do have a teacher. If you'll excuse me a moment, I'll telephone Mr. Armstrong. I might

just as well do it now, while I'm feeling like this.

(Mrs. Smith leaves the room and returns a few minutes later.)

MRS. SMITH: Well, I told him, and he said he knew just how we felt. Then he asked me if I had ever been on the committee to get teachers and did I know how hard it was to find teachers.

MRS. BROWN: I didn't know there was a committee for that.

MRS. SMITH: He explained that for a long time he'd been wishing he could get a committee on religious education in this church, to help get teachers and to study the whole problem. He wants me to help him start one.

MRS. JONES: What did you tell him?

MRS. SMITH: Well, I couldn't do anything then but say I'd help. I'm going to visit the First Church. They have a committee on religious education that has really been accomplishing things for several years now, and Mr. Armstrong thinks if I sit in with them at their next meeting I'll get some ideas for our church.

MRS. JONES: Well it looks to me as if you had started something.

(A week later finds Mrs. Smith at the home of Mr. Edwards, where the Committee of Religious Education, of which he is chairman, is meeting. She is introduced to the others: Mr. McCall, the minister; Mr. Strong the superintendent; Mr. East, a public high school teacher, acting as educational counselor; Mrs. Henry, a children's division worker; Mary Lane, a young woman, representing the young people; and Mrs. Rice, the president of the Mother's Club. She learns that the chairman, Mr. Edwards, is a layman who is in touch with the church trustees and other officers.)

MR. EDWARDS: We might tell Mrs. Smith that we have a system of rotation of the committee—three new members each year and a term of three years for each. It seems to work out well.

MRS. SMITH: I want to get that down.

MR. EDWARDS: I have had our docket typed so we won't leave out anything. Mrs. Rice, will you report on our retreat for teachers in June?

MRS. RICE: I'm glad to say that Mrs. Way has offered her camp at Lakeside for afternoon and evening.

MR. EDWARDS: Is that agreeable to everyone? I believe the plans for the program are to be worked out at the teachers' meeting next week. How about it, Mr. Strong?

MR. STRONG: I think the committee for that is planning to have afternoon reports, committee meetings, vespers by the lake, camp fire supper, general con-

ference in the evening, followed by departmental meetings, perhaps closing with a friendship circle.

MR. MCCALL: I think this is one of the finest things we do with our teachers at First Church. It seems an ideal time to evaluate our year's work and start plans for the summer and fall.

MR. EDWARDS: I have asked Mr. East to arrange for the parents' discussion group on international affairs.

MR. EAST: I got in touch with the history professor at the university and he has accepted. The parents have been asking for something on the world situation comparable to what their young people are getting at college.

MR. EDWARDS: Now Mr. McCall, I believe you and Mary have the matter of young people to be sent to summer conferences.

MR. MCCALL: Yes, we have a fine list of prospects. I believe there are four from the senior department, to go to the state young people's conference, and three from the Sunday evening group to go to the International Council camp. Then we have approached all the teachers and found three who are hoping to go if they can arrange their vacations. We are going to need some new primary assistants, and have asked the young people to take courses in teaching along with the other things. As you know, our Easter offering is devoted to leadership education and this year it came to over \$100. Each delegate pays half. These delegates will be commissioned at the Sunday morning service on June 16.

MR. EDWARDS: Fine! Did you get a good response from the senior department teachers on suggestions for delegates?

MARY LANE: Yes, they had some good ideas. I think those pictures we showed of last year's conference helped a lot too.

MR. EDWARDS: Mrs. Smith, you will be interested to know that the summer conferences have been one of our ways of improving our teaching force. There is nothing like them for getting people started. They come home full of enthusiasm and good ideas for new things to try. And they work.

MRS. SMITH: I'm beginning to wonder if that wouldn't be a good place for us to begin. Is there any conference that offers courses for members of committees of religious education?

MR. EDWARDS: Yes, there's one near here. I'll send you an announcement folder. Mr. Strong and I went last year and we are hoping to go again this year.

MR. STRONG: I see you have here on
(Continued on page 32)

* Staff worker, General Sunday School Association of the Universalist Church; Boston, Massachusetts.

Wisdom and Vision

For Ministers, Teachers, and Worship Committees

How to Use These Sources

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system. (Subscribe for a second copy if you keep a file of the *Journal*)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lesson for next Sunday—or later.
6. Use this material in your sermon, address or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

I Am Your Church¹

I am the best friend you ever had
I am hung about with sweet memories—
Memories of brides—
Memories of mothers—
Memories of boys and girls—
I am blessed with loving thoughts,
Crowned with helping hands and hearts;
In the minds of the greatest men on earth
I find a constant dwelling place.
I safeguard man in his paths.
I lift up the fallen, strengthen the weak,
I help the distressed, I show mercy,
Bestow kindness and offer a friendly hand.
I am good fellowship, friendliness, love.
Sometime, someday in the near future
You will yearn for the touch of my hand.
I am your comforter, and your best friend,
I am calling you—now!
I am your church.

Makers of the Church

Leader: We praise thee, O Lord, for all valiant men and women who in days of persecution and poverty have given their lives for thy church on earth. For all heroic dedication and willing sacrifice,

We bless thee, O Lord.

Leader: For those who have given their minds for the extension of thy kingdom, who have left behind the illumination and glory of the printed page and have given instruction to the yearning spirits of men,

We praise thee, O God.

Leader: For unlettered men and women who by the example of lofty thought and generous action, by simple kindness

The Ocean

They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord
And his wonders in the deep.
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heaven,
They go down again to the depths:
Their soul is melted because of trouble.
They reel to and fro,
And stagger like a drunken man,
And are at their wit's end.
*Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses.*

He maketh the storm a calm,
So that the waves thereof are still.
Then they are glad because they be quiet;
So he bringeth them unto their desired haven.

*Oh that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!*

Psalm 107:23-31

and warmth of heart, have made thy church a praise in the earth,

We bless thee, O God.

Leader: For all brotherly feeling, for all efforts to heal the sins and allay the sufferings of thy people; for all those who serve thee in school and hospital,

We give thee our thanks.

Unison: Hear us as with ten thousand times ten thousand of this and all ages, we praise thee and magnify thy holy name. Thou alone art love, thou alone art holy, thou alone art the Creator and the Saviour of thy people and in thee and thee alone do we put our trust; through Jesus Christ, our Lord. Amen.

GEORGE STEWART²

"A One Hundred Per Cent Program in a Thirty Per Cent Church"

IN THE ORIENT, in recent years, war's destruction has increased immeasurably both by addition and by subtraction the difficulties attendant upon attempts to develop and maintain vital programs of Christian education in situations long characterized by conditions commonly regarded in the West as precluding any kind of effective educational effort. Add to the normal handicaps the demolition wrought by instruments of war. Picture a church without a roof, without windows, and without doors, and consider using it as a center for a comprehensive program of religious education! Such

¹ Source unknown.

² From *The Sanctuary*. Copyright, the Association Press. Used by permission.



were the conditions confronting a group of workers in Nanking when military regulations in occupied territory were sufficiently relaxed to permit Christian work to be resumed. When protest was offered that it would be impossible to inaugurate a "100 per cent program in a 30 per cent church" the response of indomitable spirit was: "Why impossible? Cannot a bombed building be as active as a shell-shocked soldier with a wooden leg?"

So they began, those undiscouragable workers. First they enlisted church members in shovelling the debris from the cement floor of the fourth story. Next they opened holes in the side walls to let the water out when it rained, and filled in the cracks in the floor with a mixture of lime and mud. Then they spread pieces of tin from the original roof over the whole. Thus the upper floor was made into a roof. Other pieces of burned tin were nailed across the lower half of the lower windows as a partial protection against rain. The rainsoaked rooms were thoroughly cleaned, broken benches and chairs were mended, and curtains were hung across open doors. In this way nine possible class rooms were made available. A gymnasium was adapted for use as an auditorium for religious meetings. An open hall on the first floor, fitted with a few tables and chairs, lent itself to use as a guest room and teachers' rest room.

In these improvised quarters a beginning was made and gradually extended until the following program was being carried on. At seven thirty in the morning one hundred and fifty children, enrolled for vacation school, met for worship. At eight o'clock they dispersed to go to class rooms and the auditorium filled with patients coming for clinic consultation and treatment. For them a religious service was provided as individual patients waited their turn. Vacation school session ended, class rooms were utilized throughout the remainder of the day for teaching successive groups of boys and of young women. Women's

(Continued on page 37)



PRIMARY DEPARTMENT

By Phyllis Newcomb Maramarco*

THEME FOR FEBRUARY: *How May We Find God in Our Homes?*

A Word to the Leader

The theme for this month is rich in worship experiences, for God is found in the love of the members of the family one for another. Here is, no doubt, one of the most significant situations in which the little child can come close to God. He is experiencing daily God's love and care as they are expressed by people in his own home.

The world today, however, is the scene of countless homeless children, children who long for the security of a home and family. Many of the children in our own primary groups will have had associations with little refugee friends. They will have heard of wandering broken families in war-torn Europe. They will be aware that many Jewish children are unwanted in those countries under the domination of dictators. They will know that Chinese children are in dire need of food in their temporary centers.

Obviously, all of this has a direct relationship to the worship experiences of the primary child. A feeling of kinship may be encouraged which may readily lead to a realization of the Fatherhood of God. The security of a loving home and something of the dependability of God's way of love may be understood and felt. The sharing of money and other gifts with those in need may encourage an understanding of how God depends upon people to help him in the world. And perhaps most significant of all is the fact that through a frank facing of the sad condition of the homeless children of today, the little child will see that people have not yet learned to carry out the way of love in the world.

Activities That May Lead to Worship

1. Give a Bowl-of-Rice party to raise money for China Relief.
2. Give an afternoon movie for children to raise money for the refugee children of the world. This may be distributed through the Friends Service Committee, 20 South 12th St., Philadelphia, Pa.
3. Invite the parents of the primary children to join with them in family worship one Sunday morning.
4. Make some gifts for migrant children, such as interesting picture books, bags containing a comb, soap, and wash-

* Director of Religious Education, First Church of Christ (Congregational), West Hartford, Connecticut.

cloth, or soft toy animals made from stockings or turkish toweling. These may be distributed through the Council of Women for Home Missions, 287 Fourth Ave., New York City.

Motion Picture

Children in Search of God. 1 reel, 16 mm. silent. Rental, \$1.50. This film is particularly suitable for presentation some time during the month. Three small children find that God is in their home because love is there. The film also presents the teacher an opportunity to speak on the question of unanswered prayer. Available from Harmon Foundation, 140 Nassau St., New York City; Ideal Pictures Corp., 28 E. Ohio St., Chicago and 2402 W. 7th St., Los Angeles; and Religious Film Cooperative, Emory University School of Theology, Atlanta, Georgia.

February 2

THEME: *Where Love Is, There God Is*

The children may enter their place of worship two by two singing, "Lord of All." Try to have in the center of worship a picture of "Mother and Child" by Schulz. After the children are comfortably seated and quiet, ask them to be studying the picture. Some guiding questions might include: "How does this picture remind you of God's love? How do you think God's love is at work in homes?"

Music for study and thinking: "Cradle Song," Schubert¹

Following the music, thoughts about the picture may be expressed aloud. The leader might like to save the ideas of the children to be incorporated into a prayer or litany of thanks for homes.

HYMN: "Father, We Thank Thee"⁴

STORY

HOW A HOUSE GREW INTO A HOME²

Once a father wanted a home for his family, so he went to a man who made plans for houses, called an architect. He said to the architect, "I want a home. Will you make me one?"

The architect said, "I cannot make you a home, but I can make you a house." He took his pencil and began to draw. He took his paints and began to paint. And by and by there was the prettiest picture you can imagine. It was a little house with a high pointed roof. The roof was painted red and came down over the sides, as if it loved the little house. The architect had painted the house white and the shutters green. There were even window boxes in the picture, and under every window was a box with bright flowers in it. There were trees near the front

¹ As *Children Worship*, Perkins. Pilgrim Press, 1936.

² Art Extension Press, Westport, Connecticut.

³ *Sing, Children, Sing*, Thomas. Abingdon, 1939.

⁴ *Song Friends for Younger Children*, Blashfield. Vaile Publishing Company, 1931.

⁵ By Jeannette E. Perkins. From *The Pilgrim Elementary Teacher*. Copyright, The Pilgrim Press, used by permission.

door and a green lawn in front, and a white fence around it. The architect painted a garden too, and some hollyhocks growing by the fence.

He liked the picture, and so did the father who asked him to draw it. But it wasn't a home yet.

The architect said to the father, "Now we will find a builder." So they found a builder and the father said, "Will you build me a home?"

The builder said, "I can build you a house, but I cannot build you a home." He took the architect's drawing and he found some carpenters and masons and tanners and plumbers, and they worked, and they worked, and they worked. Finally, one day there was a little house just like the one in the picture. But it wasn't a home yet.

"It will look better when it is painted," the builder said to the father, "and when there are green blinds and window boxes at the windows." So they went to the painter and the father said, "I want my home beautiful. Will you paint it for me?"

"I can make your house beautiful, but not your home," said the painter; and he painted the roof red, just like the picture, and the house white, and the blinds and the shutters and the window boxes green. It was beautiful, but it was not a home yet. Inside it was all bare.

"I want the inside of my home to be beautiful," said the father, and he went to a department store.

"We can make the inside of your house beautiful," they told him at the department store, "but not your home." So they sent rugs and curtains for the little house, and chairs and tables and lamps and desks, and a stove and an ice chest, and beds and bookcases. And everything just fitted, and the little house looked beautiful inside and out. But it wasn't a home yet.

The father planted seeds in the window boxes and little trees near the front door. He made a garden and planted rose bushes along the path, and hollyhock plants by the fence. He wanted it all to look like the architect's picture. And it did.

"But it isn't a home yet," said the father to himself.

He got into his automobile and drove away, and the little house waited. Then one day a truck drove up to the white gate. The father got out with the man who drove, and they carried in some barrels of dishes. They carried in some boxes of books. They carried in some baskets of toys. They carried in some trunks full of clothes. They carried in a piano and a radio. They carried in a crib and a baby's pen. They carried in some packages of groceries, and vegetables and meat. And last of all was a little boy's velocipede, and they left that by the door. And when the other things were all put in their right places, the two men came out again. The little house was very full, but it wasn't a home yet. They drove away. And the little house waited.

And that afternoon the father drove up to the gate in an automobile, and in the car were a mother and a baby sister and a little brother. And the mother and the little brother hurried out, while the father carried the baby in his arms. When the little brother saw his velocipede, he said, "Oh, this is where we live! I know because there's my velocipede right at the front door!" And he got on it and rode up and down the walk, while the baby laughed and clapped her hands.

All the while the mother was looking and looking. She saw the white fence. She saw the little trees that the father had planted. She saw the rose bushes and the hollyhock plants in the garden. She saw the window boxes and the pretty roof, painted red. She went inside and saw the beds and the lamps. She saw the piano and the radio. She saw the stove and the dishes. She saw the tables and the chairs. She saw the

books and the toys. She saw the crib and the pen for the baby. She saw the clothes in the closets and the food in the pantry; and she said to the father, "It's even nicer than I thought it would be. If you'll put the baby in the pen and call Sonny in to wash his hands, I'll set the table and we'll have dinner right away."

And the father said, "Now the little house is a home!"

POEM:

WHAT MAKES A HOME⁹

"What makes a home?"
I asked my little boy.
And this is what he said:
"You, Mother—and when Father comes,
Our table set all shiny—and my bed,
And Mother . . .
I think it's home
Because we love each other."

PRAYER:

We give thee thanks, O God,
For happy homes and families.
(A few seconds of silence).
For joyous times with families and friends.
(Silence)

For food and rest
And care provided by kind people.
(Silence)

For thy love at work in people.
(Silence)

Help us to express thy love always in our homes.
(Silence)

Response: "Hear Us, Our Father"³

HYMN: "Thanks for Home Things"³

BENEDICTION: May thy love work through us in our homes through all the coming week.

RECESSIONAL: "Allegro, Sonata No. 5," Haydn⁷

February 9

THEME: *Finding God in Parents*

PRELUDE: *Air* (Fourth French Suite), by Bach

Continue the use of the picture of last Sunday.

HYMN: "God Is Near"⁸

SCRIPTURE:

Leader: I was glad when they said unto me,

Let us go into the house of the Lord.

Children: The Lord is in his holy temple:

Let all the earth keep silence before him.

Leader: Oh give thanks unto the Lord; for he is good.

Children: The earth is full of the lovingkindness of the Lord.

POEM:

GOD'S GIFTS

For life and love and strength,
I thank the Father kind;
I cannot count his mercies o'er,
So many gifts I find.

The wee bird has its nest,
Safe in the tree so tall;
For birdlings' nests and children's homes—
I thank the Lord for all.

—ANONYMOUS

STORY:

⁹ By Grace Noll Crowell. Used by permission of *Good Housekeeping*.

⁷ *Play a Tune*, Glenn and others. Ginn and Company, 1936.

⁸ *Primary Music and Worship*, Laufer. Westminster Press, Philadelphia, 1930.

This teacher is using WHEN THE LITTLE CHILD WANTS TO SING

a song book for Beginners like these small tots. Included are 134 songs, 17 instrumental selections, and 11 poems. \$1.00 each postpaid; 90 cents each in quantities of 5 or more. Delivery extra.



PRIMARY MUSIC AND WORSHIP

is the second in the series for 6 to 8 year olds. Its collection contains 185 hymns and songs, 16 instrumental selections, 13 pages of suggestions for the use of music and worship, \$1.15 each postpaid; \$1.00 each in quantities of 5 or more. Delivery extra. *Returnable sample copies may be obtained from the Hymnal Division of the Presbyterian Board of Christian Education, 121-J Witherspoon Building, Philadelphia, Pennsylvania.*

THE LITTLE BOY WHO FOUND THE STARS⁶

Once upon a time there was a little boy who had almost everything that there was in the world to make him happy. He had a dear father and mother, and a great many toys, and a little white pussy cat, and a pleasant home, and a garden, and an apple tree. But still the little boy was not happy. Why do you suppose that was?

This funny little boy was unhappy because he wanted a star all for his very own selfish little self.

He knew that the beautiful, shining stars belong up in the sky because that is their own proper place just as everything in the world has its own proper place. But when his mother had told him good night, and had put out the lamp, the little boy would look out of the window and up at the evening sky and he would say, over and over again:

"I want a star! Oh, I want a star! I will have a star!"

And when it came morning the little boy remembered how he had wanted a star and couldn't get one. His pleasant little face would be all puckered into an unpleasant frown and his sweet little voice would sound like a growling bear instead of a bird's song.

One day when the winter was not quite over and the spring was not quite begun the little boy put on his coat and hat and started away from his home. He had made up his mind to go a long, long way until he came to a place high enough for him to reach up when it came dark and pull down a star.

"I shall come home with a star," he said to his mother, "and then I can wear it in my cap and be a prince, and pin it on my coat and be a policeman."

"Very well," said his mother, smiling, "but be sure to take your little white cat with you because she always knows the way home."

So the little boy started out with the white cat covered warmly inside his overcoat and only

⁶ From *The Outdoor Story Book*, by Carolyn S. Bailey. Used by permission of The Pilgrim Press.

her two bright eyes peeping out: He went as fast as he could toward the east because that was where he had seen the sun climb up in the morning. He was sure that there must be a high enough hill there from which to reach a star. But he went and went and went, and he did not reach the hill.

Then he met a little girl going to school with a big bag of books on her arm. She looked very wise indeed, so the little boy spoke to her.

"I want a star to wear in my cap and be a prince, or to wear on my coat and be a policeman," he said. "Can you tell me of a place where I could get one?" he asked.

The little girl looked at him in wonder and shook her head.

"I don't know," she replied. "But perhaps the schoolmaster can tell you. There he is coming down the street, just behind me."

So the little boy went up to the schoolmaster who wore big bone spectacles and looked very wise indeed, and he spoke to him.

"I want a star to wear in my cap and be a prince, or to wear in my coat and be a policeman," he said. "Can you tell me of a place where I can get one?" he asked.

The schoolmaster looked down at the little boy and then he smiled. "I don't know," he said. "I don't know of anyone who could tell you unless it might be the minister whom you will meet if you walk along a little farther. He knows a great deal more than I do."

So the little boy went on farther and farther, although he was feeling very tired and hungry now, and presently he came to the minister who was out, too, taking a walk. The minister's hair was very, very gray and he looked wise indeed. The little boy spoke to him:

"I want a star to wear in my cap and be a prince, or to wear on my coat and be a policeman," he said. "Can you tell me of a place where I can get one?" he asked.

The minister looked down at the little boy, but he did not smile. "I don't know," he said. "But you might look at home," he added as he patted the little boy's head and passed on.

The little boy knew that there were no stars

at home, but he didn't know where to find one, so he turned back. Oh, it was growing dark and the streets went in such a criss-cross way that the little boy could not tell which one was his street. He did not know the way home.

Then he remembered what his mother had said and he took his little white cat out from inside his overcoat and set her down on the ground. She knew the way. Bounding ahead like a little white ball she led him up one street and down another until there he was at his own garden gate.

It was snowing a little and the great, white flakes lay on the little boy's coat. His mother met him at the door.

"I am glad that you are home," she said, "and did you find a star?"

The little boy shook his head. Then he looked in his mother's eyes. They were as bright as two stars, so full of their shining love for him. There at his feet was his little white cat, her eyes starry bright with the faithfulness that had led him home.

"You have brought home a sky full of stars," his mother said.

Yes, it was quite true. On the little boy's cap were enough snow stars to make him a prince, and there were enough on his coat to make him a policeman.

LEADER: This is a poem a little girl wrote because she loved her mother.

POEM: "For You, Mother"¹⁰

PRAYER: Loving God, we see your love at work in fathers and mothers everywhere. Their care and kindness remind us of you. Help us to find our place in our own homes where we may be most helpful and willing. May we learn to control our tongues from saying unkind words. Amen.

Response: "Hear Our Prayer"¹¹

¹⁰ From *Poem by a Little Girl*, Hilda Conkling, Frederick A. Stokes Company, New York.

HYMN: "Home"¹¹
RECESSIONAL: *Allegro, Symphony No. 6*, by Haydn⁷

February 16

THEME: *How May We Work with God in the World?*

PRELUDE: *Largo, Sonata, Op. 2. No. 2*, by Beethoven

HYMN: "Lord of All"

SCRIPTURE: Let us not love in word . . . but in deed.

Let us love one another: for love is of God.

He that loveth not knoweth not God; for God is love.

If we love one another, God abideth in us.

God is love.

(Portions of I John:3 and 4)

Response: "Glory Be to Thee"¹²

LEADER:

Today there are thousands of children the world over who are without homes. Wars in Europe and in China have caused homes to be broken. Many children have come to our own country to enjoy a happy home life, but many others are still wandering, quite homeless. This is all because people have not yet learned to live the way of love. Perhaps this story of "The Children's Playground" will help us see how one group of children learned to live as one great family. Perhaps it will help us to see how one group learned to work with God in the world by showing love to others.

STORY: "The Children's Playground"¹³

¹¹ *When the Little Child Wants to Sing*, Westminster Press, 1935.

¹² *Beacon Song and Service Book*, Beacon Press, 1935.

MEDITATION: Close your eyes and think of how you may show love to people from other countries. Now think of one way in which you may help children from other lands who are homeless. How may you help God in the world in this way?

(A few bars of quiet music may be played at this time).

HYMN: "The World One Neighborhood"¹⁴

RECESSIONAL: "March," Raff⁷

February 23

THEME: *Seeking Homes for All*

PRELUDE: *Theme*, Tchaikovsky.

HYMN: "The World One Neighborhood"¹⁴

STORY: "What Myra Wanted Most." (See the *Journal* for May, 1940, page 22. Or "The City Beautiful"¹⁵)

INTROIT: "Lord, Who Lovest Little Children"¹¹

PRAYER: O God, we are sorry for children who do not have happy homes. We pray that people will learn to plan so that all may have enough work and happy homes. We seek beauty and love for all so that they may know you better. Amen.

HYMN: "My Father's Children"¹³ (Negro spiritual).

RECESSIONAL: "Capriccio," Haydn⁷

¹³ *Children's Leader*, December 1936. American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pennsylvania.

¹⁴ *Singing Worship*, Thomas. Abingdon, 1935.

¹⁵ *The Golden Rule City*, Bonser. Pilgrim Press.

JUNIOR DEPARTMENT

By Ethel Tilley*

QUARTERLY THEME: *The Church in the World and in Our Lives*

THEME FOR FEBRUARY: *The Expanding Christian Church*

Aim for the Month

We have been told over and over again the characteristics of junior boys and girls. They are capable of strong group loyalty. They are interested in variety and novelty of experience. They love to hear about adventures of heroes. The aim this month is to attract loyalty to the church through enthusiasm aroused by the varied and novel adventures of church heroes.

The stars are used as a means of linking past with present and Eastern Hemisphere with Western. Nature study is in the curriculum of most schools today. In city schools especially star study is emphasized, since a few stars between roof tops are almost all of nature a crowded city leaves accessible to view. Perhaps pupils in Sunday school know more about the stars than the teachers know. Plan one evening of star gazing during February as part of your worship program, since the principal stars mentioned in the Bible are visible this month.

Orion and his dog are vivid figures, and the Twins form clearly outlined "stick" dolls in the sky. Learn the stars that are added to the Big Dipper to form the Bear. Trace out the Fishes, the Ram, the Bull, and beyond the Twins the Crab and the Lion (though the Lion will not yet be in good position early in the month and early in the evening).

At your evening service sing or read John Ellerton's hymn, "The Day Thou Gavest, Lord, Is Ended"; and talk about the meaning of

* Dean of Women and Professor of Philosophy and Psychology, Hastings College, Hastings, Nebraska.

"While earth rolls onward into light," and "The voice of prayer is never silent, Nor dies the strain of praise away." Stir the children's imagination with a vision of the unsleeping Church of God.

Learning to visualize sun and earth set among the stars helps us surrender our egocentric viewpoint. We see our church as one member of the world church, no more central in the universe than a church in Bombay or Auckland.

Watching the sun, moon, planets, and stars rise and set as if they moved, helps us feel a unity with the rest of the world. We ask a star rising over the eastern horizon, "What did the Atlantic Ocean look like as you came over? What did you see in England?" We call to the setting sun or moon or to a setting star, "Take my love to China!"

Let the group choose one star that will be its star "for always." Some of the children may never see you after they are twelve or thirteen years old, but the stars will rise and set in their seasons. Long after you are dead, the "junior department star" may again call out loyalty to the church from a man or woman who remembers Mark or Augustine or Livingstone and the Church Universal when that star rises.

Pictures

Appropriate pictures for the month (available from such firms as The Art Extension Press, Westport, Connecticut; The Perry Picture Company, Malden, Massachusetts; or The House of Art, 33 West 34th Street, New York) are pictures of the apostles, "Diana or Christ" by Edwin Long, "St. Cecilia" by Carlo Dolci, "St. Genevieve" by Puvis de Chavannes, "St. Francis and the Birds" by Giotto, and "Pilgrims Going to Church" by Boughton. The Perry Company publishes pictures of Savonarola, Erasmus,

¹ This picture was advertised on page 40 of the *Journal* for November, 1940.

John Calvin, John Wesley, Adoniram Judson, and others, as well as a number of cathedral subjects and illustrations of life in South America, Europe, Africa, and the Orient.

Motion Picture

The Kindled Flame, a sound motion picture showing how Christians maintained their faith in spite of the persecutions in Rome, is recommended for use in the older departments this month. While rather mature, with proper introduction it may be suitable to permit juniors to sit in on a showing with one of the other departments.

February 2

THEME: *Churches in Homes*

PRELUDE: "But the Lord Is Mindful," by Mendelssohn²

CALL TO WORSHIP:

Leader (one of the older juniors):

When Abraham left Ur of the Chaldees, the stars that will shine on us tonight shone down on him.

When Moses led the Children of Israel through the wilderness for forty years, the stars that will shine on us tonight shone down on him.

When Jesus was born in Bethlehem, our stars shone through the stable door on his manger. The stars of Abraham and Moses and the baby Jesus that we shall see tonight are shining this morning on God's churches on the other side of the world.

Amos wrote long before Jesus was born: Seek him that maketh the Pleiades and Orion,

² In *The Supplementary Song Series Number Five* by Edward Bailey Birge (Silver, Burdett and Company) and *Singing Pathways*, compiled and arranged by Mary Stevens Dickie (Cincinnati: Powell and White, 1929).

And turneth deep darkness into the morning,
And maketh the day dark with night. (Amos
5:8)

Response:

O God, thou art my God: earnestly will I seek
thee.

So have I looked upon thee in the sanctuary,
To see thy power and thy glory. (Ps. 63:1a, 2)

HYMN: "Faith of Our Fathers" or "His
Own Church"³

SCRIPTURE (by a junior):

We know from Paul's letters that many early
churches met in Christian homes. From Paul's
letter to the Romans. (Read Romans 16:3,
5a). From Paul's letter to the Corinthians:
(Read I Corinthians 16:19). Paul addresses one
of his letters like this: (Read Philemon 1:1, 2).

OFFERING

Dedicatory Chant: "All Things Come
of Thee, O Lord"

STORY:

JOHN LEARNS TO BE BRAVE

John was a lively Jerusalem boy. His Roman
father was well-to-do and had built a large
home in the residential part of the city not far
from a running stream, the Kidron.

John's mother Mary was a Jewess, and she
wanted her son to be a priest. John said he was
not going to be any priest. Some people say he
cut off a thumb, since he knew that Jewish
priests had to be free from physical defects.

When John was between ten and twelve, his
mother Mary became interested in a teacher who
came down to Jerusalem occasionally from Naza-
reth up north to attend Jewish feasts. The
teacher's name was Jesus.

One day John learned from the servants that
Jesus was to come to his home that evening
very secretly. Two servants were busy preparing
a large room on the second floor of the house
for guests. They carried in pitchers of water
with which the guests might wash their feet—
a custom of all courteous Jerusalem hosts—and
put out plates and cups for a meal. A third
servant was to carry a water jar and stand at a
certain corner in the city until two friends of
Jesus came. They would not speak to the servant
but would follow him as if they did not know
him.

In the afternoon the servant returned, and a
few minutes later the two strangers who had
been guided to the house came in as if they were
only on a business errand; but really they went
upstairs and set out unleavened bread for the
Passover meal. One of the men was a great big
fellow named Peter. John liked him.

After dark Jesus and ten other men came in
very quietly and went up to the large room,
which John was forbidden to enter. The reason
for the secrecy was that enemies were planning
to kill Jesus.

John became very much excited and listened
as hard as he could. He heard Jesus and his
friends talk for a good while. Then one man,
whom John had heard called Judas, slipped out
of the room, down the stairs, and out into the
night. John would have liked to follow him, but
he stayed to find out what the others would do.

After a while they sang a hymn, and then
they too went out into the night. John followed
them—over the Kidron, up the slope of the
Mount of Olives, through the trees to a public
garden called Gethsemane. It was very dark
under the trees. John could barely glimpse the
brilliant stars of Orion through the branches.
He slipped from tree to tree until he came close
to Jesus, who was praying so earnestly that
perspiration rolled from his face.

Suddenly, to John's horror, a brilliant light
flared up, and there were the soldiers, led by
the man Judas. Quick as the flash of light the
big fellow Peter cut off a soldier's ear, and John
shouted, "Bravo, Peter!"

But Jesus stood quietly before the soldiers and
would not allow his friends to use swords again.
This frightened them, and they ran. The soldiers
caught not one of the runners, but they took
Jesus away.

John followed until a soldier gripped his
shoulder. At that he wriggled out of his robe
and ran off home, leaving his robe in the hands
of the surprised soldier.

³ In *Hymns for Junior Worship* (Westminster
Press, 1940).

Later he was ashamed that he had run, for
he learned that Jesus, deserted by almost all
his friends, had been put to death.

The people who had listened to Jesus' teach-
ing recovered from their fright after they learned
that Jesus had appeared to a number of his
friends after his death and told them to carry
on his teaching. These followers of Jesus met
often in the large home of John's parents to
pray and sing and eat a meal in memory of the
last meal Jesus had eaten in that house.

Big Peter was always among them. He usually
came with two handsome brothers named James
and John. With them came Mary, Jesus' mother,
who lived now with John the brother of James
in Jerusalem. There was also a flashing-eyed
young man named Stephen, who was the finest
preacher of them all.

Peter and the young man John were arrested
twice, but they went right on preaching. The
boy John planned that some day he would do
something brave and be arrested, to make up
for running away from Jesus. Then the flashing-
eyed Stephen was stoned to death one day, and
James was beheaded. John was not so sure he
could be brave. He saw many friends fleeing
from Jerusalem to escape arrest and death.

Peter stayed on. He was arrested a third time,
and every one was sure he would be put to
death. They all gathered in the big house near
the Kidron and prayed for hours at a time be-
hind locked doors for Peter's release.

One night they were praying when a knock-
ing came at the door. They kept on praying
until one of the servants, a girl named Rhoda,
burst in screaming, "Peter is outside."

"You're crazy," they said.
"No, I'm not," said Rhoda. "I heard Peter's
voice."

The knocking continued. Finally they all
crowded about the door and somebody got it
unlocked and open. There stood Peter, delivered
from prison by an angel, he said.

John was sure again that some day he would
be a brave preacher like Peter.

When he was in his twenties he had his first
chance. His cousin Barnabas offered to take him
on a preaching journey with a friend named
Saul Paul. John was to walk for days and days
to Antioch, where he would meet Saul Paul and
Barnabas. The three would walk down to the
port city of Seleucia, and there board a boat to
sail out into the Great Sea. John had never been
on a big boat, and he was so excited he could
not sleep on the way to Antioch.

After the boat rides, the trip became tiresome.
Saul Paul kept John working every minute.
Food was different from food in Jerusalem and
everything was strange. John grew homesick and
finally went back home.

When he met the people who held services in
his parents' home, he was as much ashamed of
himself as he had been after running away when
Jesus was arrested, and he was overjoyed when
a couple of years later Barnabas took him on
another preaching trip. This time John did so
well that his special hero Peter invited him to
be his traveling companion and interpreter.

With Peter, John really made good. No matter
how homesick he was he never left Peter. He
often thought of the Christians meeting in his
Jerusalem home, but he knew they were praying
that he would be brave and would work hard,
so he kept right on, year after year.

One day he and Peter found themselves in
the great city of Rome, the capital of the Empire.
Friends warned them that they were not safe,
but they stayed on, preaching Christ.

A great fire broke out in the city, and raged
for nine days. The emperor Nero said the Chris-
tians had set the city on fire. The city people
were enraged. They poured oil on Christians
and set them on fire to light up gardens for
evening parties. Still Peter told stories of Jesus.
Day after day he preached, until what his
friends feared would happen happened. He was
arrested by the soldiers.

John was a heroic Christian now. He did not
run away. He saw his dear old friend Peter
crucified, and he was proud that Peter, who
had run away when Jesus was arrested, could
now meet his own death without a whimper.

John felt lost without Peter. Then he thought,
"Do I think I'm lost? What about the stories
Peter told? They'll be lost. No, they will not
be lost. I'll write them down. I'll write them
just as Peter told them."

He did write them. We call them the Gospel
of Mark, for John's Roman father's name was
Mark, and John's full name was John Mark.

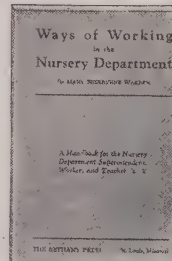
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hard to be sure of every little detail in events that happened as long ago as Mark lived. But I have told you this story as nearly as we know it. We know that John Mark's brave life and the Gospel of Mark grew out of the home of Mary and Mark, which was probably the first Christian church in all the world.

PRAYER (by a junior):

Our Father, we thank thee for the generosity and bravery of Mary and Mark, who let Christians use their home for a church. We thank thee for their heroic son John Mark and the Gospel he wrote. We pray thee to bless our church and our homes. We ask thee to help us to live so that the homes we live in now and the homes we will make when we are grown will be places in which we learn to be

heroic Christians. For Jesus' sake. Amen.

HYMN: "Marching with the Heroes" or "Forward Through the Ages"

RECESSIONAL: Tune of the closing hymn

February 9

THEME: *Churches in Catacombs*

PRELUDE: "But the Lord Is Mindful," by Mendelssohn²

HYMN: "Faith of Our Fathers"

SCRIPTURE (by a junior):

Tonight we can see in the sky the Bear (which we sometimes call the Big Dipper), the Pleiades, Orion, and six constellations from the Signs of the Zodiac, which the Hebrews called the Mazzaroth: the Fishes, the Ram, the Bull, the Twins, the Crab, and the Lion. While it is day here in, our stars are seen by Christians on the other side of the world.

Long before the birth of Jesus these stars were known, for in the book that tells about a man named Job, who was a great sufferer, we read:

God is wise in heart, and mighty in strength:
That maketh the Bear, Orion, and the Pleiades.
Canst thou bind the cluster of the Pleiades,
Or loose the bands of Orion?

Canst thou lead forth the Mazzaroth in their seasons?

Or canst thou guide the Bear with her train?
(Job 9:4a, 9a; 38:31-32)

We read in the Book of Acts that when Paul went to Rome as a prisoner, he sailed "in a ship of Alexander, whose sign was the Twin Brothers." We know that Paul was on that boat at the close of winter, so he looked up each night at the Twin Brother stars, which were supposed to be the special stars of sailors and for which the boat was named. We can see them tonight—Castor and Pollux. While Paul was in prison in Rome, and during many years after that time, Christians in the Roman Empire went through persecutions worse than the sufferings of Job.

Often they must have looked at the stars and remembered these words from the Book of Job and the Book of Psalms:

Is not God in the height of heaven?

And behold the height of the stars, how high they are!

And as the heavens are high above the earth, So great is his loving kindness toward them that fear him. (Job 22:12; Ps. 103:11)

SOLO ("But the Lord is mindful of his own: He remembers his children," sung to the first three bars of the Prelude for the day)

SCRIPTURE (cont.): Psalm 100:1, 4, 5

HYMN: "Now Thank We All Our God"

OFFERING SENTENCE (by a junior):

Psalm 96:8, 9a.

Dedicatory Chant: "All Things Come of Thee, O Lord"

CONVERSATION:

CHURCHES IN CATACOMBS

Meet with some members of the department and help them prepare contributions for this conversation ahead of time. The word "catacomb" is derived from a Greek word meaning "down" or "under" and another meaning "cave." The catacombs were underground caves, used for Christian cemeteries and for places of worship. There were catacombs in Alexandria, Sicily, Malta, Melos, Lower Italy, Central Italy, and other places. But the principal ones were in Rome. Well-to-do Christians let the brethren use their palaces in the city and their suburban farms. The catacombs were dug under the farms and were for a long time safe, since they were privately owned.

The boys and girls will like to talk about the staircases leading down into the earth and the galleries which were one by one connected with others until a labyrinth was formed in a strip about three miles wide around a large part of the wall of the city. Make much of the secret and hidden entrances which were opened during the third century persecutions. Entrances were covered with rubbish, and only the faithful knew how to find them. In the cemetery of Callixtus there was a mysterious stairway, cut short and hanging in midair.

The oldest cemetery was named Priscilla. Another was named Domitilla, for Flavius Clemens, a consul, and his wife Flavia Domitilla, who probably gave the ground. Flavius was put to death in 95 and his wife was banished.

On the walls of the catacombs are inscriptions and paintings. In Priscilla there is a very ancient painting of the Madonna. In the vestibule of the Flavii in Domitilla is a painting of Daniel among the lions, and in the crypts of Lucina in the cemetery named Callixtus there are symbols of the Eucharist and the figure of the Good Shepherd. The symbols of the Eucharist are bread marked with a cross and a basket.

Most of the inscriptions on the walls are in the form of symbols. Symbols were used for safety's sake. They bore a message to Christians, but enemies of Christians did not know what they meant. Besides the cross, there was the anchor, the sign of hope in Christ; the dove, the symbol of the soul of the faithful; the olive branch, symbol of peace; palm branch and crown, symbols of victories over human passion and of reward in heaven; and the lamb, symbol of hope. An especially interesting secret sign was the fish. The Greek word for fish is *Ichthus*. The Christians used the symbol, saying the I stood for *Iesus*, the Greek name for Jesus; the CH stood for *Christos*, Christ; the TH stood for *Theou*, God's; the U stood for *Uios* (pronounced *Huios*), son; and the S stood for *Soter*, Savior. Therefore, the word *Ichthus* meant "Jesus Christ, God's Son, Saviour." Christians in danger in a crowd sometimes traced a fish in the air. If Christians were near, they understood the sign; others would not know what the motion of the hand meant. Many pictures of fish are on the walls of the catacombs.

One stone marking a grave shows a dove and a fish, without any lettering. Another shows a dove holding the palm branch of victory and beside the dove a lamb. This stone is marked with the family name, Faustinius. Another stone is carved with a ship, which indicates that the soul has escaped the perils of the voyage of life and is entering port. A pharos, or ancient lighthouse, is carved in front of the ship, showing that the voyager has been guided to port

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by a light. There are words on this stone: *Firma Victoriæ Fixit Annis LXX* (Steadfastly and victoriously he lived for sixty-five years). The word *Pax*, which means "peace," is carved on many of the stones.

Remember that these early Christians looked up at the same stars we see.

Discuss such stories of early martyrs as interest your group.

HYMN: "Dare to Be Brave, Dare to Be True"

SENTENCE PRAYERS (read from papers, if the children are not accustomed to praying individually)

HYMN: "I Would Be True"

RECESSIONAL: Tune of the closing hymn

February 16

THEME: *Cathedral Churches*

PRELUDE: "Pilgrim's Chorus" from *Tannhäuser*

CALL TO WORSHIP:

Leader (a junior): I Chronicles 16:8, 9

Response:

O give thanks unto Jehovah,
That alone stretcheth out the heavens,
And treadeth upon the waves of the sea;
That maketh the Bear, Orion, and the Pleiades,
Yea, marvellous things without number.

(I Chron. 16:8a; Job. 9:8, 9a, 10b)

HYMN: "Holy, Holy, Holy"

CONVERSATION: "Cathedrals" (illustrated)

Gather as many cathedral pictures as you can. Show how the cathedrals were the Bible for people who could not read. The Bible stories were carved on the walls. Look up the story of stained glass. The children will be interested in the mystery of the lost art of staining glass and of the efforts of the twentieth century artists to reproduce the colors of medieval glass. Discuss the symbols in stained glass windows. Let the children tell how they think stained glass lets light in but keeps us from seeing things going on in the streets and helps us feel the presence of God. (See the *Journal* for April, 1939, page 26, for additional comments on church architecture.)

If you can show some pictures of Canterbury Cathedral, tell the story of Augustine's arrival in England in 597, taking care not to confuse the details of his life with those of Augustine of Hippo. Tell stories of church heroes connected with other cathedral towns in England and on the Continent. If you wish, explain why the Puritans thought Christians were paying so much attention to beauty that they were forgetting to be good, and show pictures of simple New England meeting houses.

PRAYER (themes: reverence for our church building; loyalty to our church)

OFFERING

Dedicatory Chant: "All Things Come of Thee, O Lord"

HYMN: "O God, Our Help in Ages Past"

RECESSIONAL: Tune of the closing hymn

February 23

THEME: *The Church Universal*

CHORAL PRELUDE (sung by a class of girls): "In Christ There Is No East or West"⁴

PRAYER (theme: unity of Christians)

HYMN ANTHEM (sung by a class of boys): "God Loves His Children Everywhere"

SCRIPTURE (by a junior):

The God that made the world and all things therein, he, being Lord of heaven and earth,

made of one every nation of men to dwell on all the face of the earth, having determined the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being. (Acts 17:24a, b, 26-28a, b)

HYMN: "Jesus Shall Reign"

HEROES OF THE FAITH:

Ask several boys and girls to represent men and women such as St. Francis, Raymond Lull, St. Boniface (see "The First Christmas Tree" in *The Blue Flower* by Henry Van Dyke. New York: Charles Scribner's Sons, 1909), Adoniram Judson, Melville Cox, David Brainerd, David Livingstone, Mary Slessor, Pandita Ramabai, Sadhu Sundar Singh, Sir Wilfred Grenfell, Dr. Kagawa, and missionary workers especially well known in your own church. Let each one speak in a few sentences. Make every word used count for heroism.

Try to have one boy or girl represent a worker in a church of your denominational interest abroad, who will tell of the self-support projects of the church and of offerings it has sent to mission fields and even to flood victims in America. Let the children recognize clearly that there are large and important churches in Oriental countries. Dr. Kagawa, for example, comes to America as a missionary of Christ.

STORY:

A HEROIC NURSE

A foreign correspondent for a Danish newspaper, K. G. Eckelund, wrote this comment recently from Chungking about Miss Alma A. Eriksen:

A few days after the bombardment, which killed and wounded over eight thousand, her hospital was overfilled with dying victims. She worked day and night for four days. All the boys had run away, the water main had burst, and there was no electric light. The patients died as flies. There was nobody to even carry away the dead bodies.

There was no cook, so Miss Eriksen cooked the food, rice soup, for over four hundred wounded; at the same time she assisted with the operations, washed cloths, and cleaned rooms. When I came to see her . . . she had not eaten anything for twenty hours. . . .

The groaning of the four hundred wounded could be heard throughout the building. . . .

The next morning I came again. . . . The wounded had received water. Miss Eriksen had persuaded some coolies to carry up some water from the Yangtze River, and she had boiled it herself. But there was no rice. Six had died during the night. She had slept four hours and was now going full force again.

Two days later Madame Chiang Kai-shek heard about the terrible conditions at the hospital and sent immediately fifty students to help. . . .

The patients were quickly moved out of the city into a former schoolhouse, where Miss Eriksen now continues in her work among six hundred wounded. I asked her if she would soon be able to take a summer vacation, which she has looked forward to for months. She looked at me in surprise. "With all those poor suffering people around me?" she asked, pointing to the beds where the wounded lay. "No, there will be no vacation for me this summer."

HYMN: "Go, Ye Who Bear the Word!" or "We've a Story to Tell to the Nations"

PRAYER: Our Father, whose stars shine on us all and whose love is over us all, we thank thee for thy heroes. We pray thee to help us to be generous in our giving and heroic in our living. For Jesus' sake. Amen.

OFFERING

Response: "Thy Work, O God, Needs Many Hands"

RECESSIONAL: "Pilgrim's March" from *Tannhäuser*

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⁴ All the music suggested for this service is to be found in *Hymns for Junior Worship*, Westminster Press.

⁵ Reported in the Central Edition of *The Christian Advocate* for January 18, 1940.

INTERMEDIATE DEPARTMENT

By Frances Nall*

QUARTERLY THEME: *The Church in the World and in Our Lives*

THEME FOR FEBRUARY: *The Expanding Christian Church*

The worship services for this month will help the junior-high students to appreciate the development of the church from the time of Jesus until today.

WORSHIP CENTERS: For the first Sunday on the altar have a replica (which may be made by a pupil out of construction paper, wood, or soap) of your own church; or have pictures of your church and the other churches in your community. On February 9 pretend your room is a chapel in the catacombs, having the windows darkened and using candles for light. At the entrance have a boy dressed as a Roman soldier. Suggest to the rest of the group that they tiptoe into the room by the back door and whisper softly so that the Roman soldier will not arrest them for worshipping Jesus. The leaders of the service should be dressed in Palestinian costumes or Roman togas. The third Sunday on the altar have a large cross with lighted white tapers on either side. On the last Sunday obtain from the Mission Board of your church a map of the world with all your mission stations marked on it, or mark them with color-headed pins on a map which you already have.

BIBLIOGRAPHY: *Forty Stories for the Church, School, and Home* by Margaret W. Eggleston, *The First Five Centuries of the Church* by James Moffatt, *The History of the Christian Church* by F. J. Foakes-Jackson.

Visual Materials

The following films are suitable for presentation in connection with this month's programs:

February 2. *Jesus Gathers His Friends*, 16 mm, silent, 1 reel. Rental \$2.25. Or, *Fishers of Men*, 16 mm, sound, 2 reels. Rental \$6.00. The story of the calling of Andrew and Peter to discipleship.

February 9. *The Kindled Flame*, 16 mm, sound, 3 reels. Rental \$9.00. How Christians maintained their faith in spite of the persecutions in Rome. (Recommended also for Senior and Young People.) Or, *The Way of Salvation*, 16 mm, sound, 2 reels. Rental \$6.00. How Paul and Silas, preaching the Gospel in Philippi, came to be thrown in prison.

February 23. *Good News*, 16 mm, silent, 2 reels. Rental \$2.00. A quick glimpse of missionary activities around the world. Or, Write to your denominational Mission Board for a list of films dealing with the missions of your church.

Order from Harmon Foundation, 140 Nassau St., New York City; Ideal Pictures Corp., 28 East 8th Street, Chicago or 2402 West 7th Street, Los Angeles; Religious Film Cooperative, Emory University School of Theology, Atlanta, Georgia.

February 2

THEME: *How Did the Church Begin?*

PRELUDE: "The Lord Is in His Holy Temple"

* Chicago, Illinois.

CALL TO WORSHIP (by two boys): "The temple of God is holy, and such are ye." (1 Corinthians 3:17) "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41).

HYMN: "The Church's One Foundation"

Explanation (given before the hymn is sung): This hymn was written by Samuel J. Stone in 1866 so the less learned people of his parish could understand better the greatness of the church and its beliefs. Today this hymn is sung in almost every church of every denomination. The first stanza describes the divine origin of the church and the second shows how the church has lived continuously through the ages. The third tells that the church has lived through many wars and stands as the symbol of peace which will finally come. The last stanza inspires the membership of the church to seek God's Kingdom.

SILENT PRAYER (followed by a quartet of girls singing): "Father in Heaven, Hear Us Today"

STORY (with Scripture read by eight different students):

HOW THE CHURCH BEGAN

Jesus showed to the world what God is like and how we can bring the Kingdom of Love to earth. Jesus gave this command to his disciples: "Make all the nations your disciples," as we find in Matthew 28:18-19 (*This should be read by the first reader while the group follow the reading in their own Bibles*). Jesus said that all peoples should join this Kingdom of God by being baptized and by partaking of the Sacrament of the Lord's Supper, as found in Luke 22:19-20 (*Read by the second reader*). Jesus promised that he would be with all his followers over all the world, as found in Matthew 28:20 (*Read by the third reader*). Jesus told the eleven Apostles that he would give them special powers, as described in John 20:22-23, and Acts 1:4-8 (*Read by the fourth reader*).

The followers of Jesus faithfully obeyed Jesus' command. A very small body of the numbers who had heard Jesus formed the new society. It consisted of the eleven disciples, the women who had followed Jesus from Galilee, Jesus' mother, the brothers of Jesus, and a few others, making about one hundred and twenty in all. This first community of believers put all their possessions into one common stock. They ate together each evening. After eating they sang the Psalms, praised God, and read the Scriptures or one told of Jesus' life and teachings, as described in Acts 2:42-47 (*Read by the fifth reader*).

The beginning of the expansion of the Christian church dates from the Feast of Pentecost or Feast of Weeks, which comes fifty days after Easter, when three thousand people decided to follow Jesus (Pentecost will be celebrated on June first this year). Peter became the leader of this group at Jerusalem. When Stephen was stoned many of these followers of Jesus had to flee for their lives. Philip went to Samaria, and on the road to Gaza baptized the chamberlain to Candace, Queen of Ethiopia. Some went to Damascus, Lydda, Joppa, while others took refuge in the city of Antioch, Syria, as given in Acts 9:32, 36. (*Read by the sixth reader*).

It was in Antioch that the followers of Jesus were first called Christians, which means "like Christ." (*Acts 11:25-26 should be read by the seventh reader*). Paul with Barnabas took the story of Jesus to Asia Minor and later Paul went into Europe. The first convert to Christianity in Europe was a woman by the name of Lydia, the story of whom may be found in Acts 16:14-15 (*Read by the eighth reader*). From there Christianity was carried to Rome, Spain, Germany, and England. The silent spread of the Christian faith and its amazing success from the day of Pentecost until now is one of the most astonishing facts in human history.

WORSHIP CENTER (explained by a student): On the altar today we have the pictures of our and other churches in our community. How does it happen that all these churches have come from one church? It is because different groups of people interpret the Bible differently. The people who believe alike worship together. (Point out how the churches in the community are alike and also how they differ. Stress that all the Christian churches today are descended from the one small group in Jerusalem which was formed after Jesus' resurrection. Our church today differs from the early Christian church in such ways as: the early church meetings were held in homes, the Christians ate together each evening, and they had property in common. Show how the church today is like the early church, as: all members are baptized, all partake of the Holy Communion, in the worship service the people sing hymns together, pray, and read the Scriptures and hear about Jesus' way of life.)

HYMN: "O Where are Kings and Empires Now?"

OFFERING: To help spread the message of Jesus.

Response: "We Give Thee but Thine Own"

READING (by student): "I am Your Church" (See page 21)

MOMENT OF SILENT PRAYER

February 9

THEME: *It Was Dangerous to Be a Christian!*

PRELUDE: "Father, O Hear Us" by George Friedrich Handel (from *The Church School Hymnal for Youth*)

CALL TO WORSHIP:

Leader: Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.

Group: The Lord of hosts is with us; The God of Jacob is our refuge.

HYMN: "The House of Prayer" (from *Singing Worship*)

WORSHIP CENTER (See suggestions above. Explained by a student):

Today we are pretending that our room is an underground chapel in the catacombs. At the beginning of the second century the Roman Emperor began to persecute the Christians because they would not bow down and worship him. He did not care if the Christians worshipped God so long as they worshipped him, too. This the Christians refused to do, so they were forbidden to hold any meetings. They met secretly. Long before daylight the Christians would quietly slip out of their homes and cautiously make their way past the Roman soldiers to the entrance of the catacombs, which were underground rooms connected by long narrow tunnels along which the dead were buried. In these underground rooms the Christians worshipped, were baptized, and were taken into the church. Shall we pattern our worship service today after the worship service of the early Christians in the catacombs? Their service was composed of three parts: singing, reading of the Scriptures, and prayer. In addition to reading the lesson from the Old Testament, they added the stories of Jesus' life, and the letters of Paul which he had written to these early churches.

(Ask the students who lead this service to wear Palestinian or Roman costumes, and sit around a table on which are lighted candles, the Scroll of the Scriptures, and the writings of Luke and Paul.)

HYMN: "Glory Be to the Father"

Explanation: This doxology may have been sung by the Apostles; we know that it has been sung by Christians since the second century. It was a favorite among the early Christian martyrs. Polycarp, among the earliest of the Christians persecuted, sang this as the flames mounted around the cruciform stake to which he was bound. Today it is sung by all Christians everywhere.

LITANY (by leader and group): "Sum-sum Corda"

Explanation: These beautiful antiphonal words were used by the early Christians in the catacombs.

PRIEST: Lift up your hearts.

PEOPLE: We lift them up unto the Lord.

PRIEST: Let us give thanks unto the Lord.

PEOPLE: It is meet and right so to do.¹
SOLO (by student): "Shepherd of Tender Youth"

Explanation: This hymn was written about 220 A.D. by Clement of Alexandria for the pupils of the Christian Catechetical School in Alexandria, of which he was the headmaster.

APOSTLES CREED (find in your Church Hymnal): To be repeated in unison

Explanation: The first creed of the early church is found in I Corinthians 12:3 which says: "Jesus is Lord." By the second century this Apostles' Creed had grown until it was approximately as we say it today. The word "catholic" means "world-wide" and may be dropped for "the holy world-wide church." Shall we all repeat together: "I believe in God, the Father Almighty, Maker of heaven and earth;" etc.

DRAMATIZATION:

PERSECUTIONS THEN AND NOW

Leader: Luke, will you tell us again about Jesus as your Uncle Luke told you about him?

Luke (tells the story of): Luke 16:10-15, 19-23; 12:22-34.

Leader: James, will you read the letter which Paul wrote to the church at Corinth?

James (reads): I Corinthians 12:26-31.

Saturinus, a Roman officer (rushes in and interrupts James): In the name of the law of Rome, I demand an explanation of this secret meeting.

Speratus (one of the Christians): "We have never done ill; we have not lent ourselves to wrong; we have never spoken ill of any one." We are met together to worship God.

Roman Officer: I, too, am religious. I swear by the genius of the lord our Emperor.

Vestia (another Christian): I am a Christian. I cannot pray to anyone but God and him alone.

Roman Officer: Will you include the Emperor in your prayers or do you prefer death?

Donata (third Christian): We will worship only God.

All Christians (each speaking for himself): I can worship only God.

Roman Officer: I, Saturinus, do declare that Speratus, Nartzalus, Cittinus, Donata, Vestia, and "the rest of these Christians who have so confessed that they live according to the Christian rite because an opportunity has been offered them of returning to the custom of the Romans and they have obstinately persisted, it is determined shall be put to the sword." (He leads the Christians out the door.)

Nartzalus (as he leaves the room): "Today we are martyrs in heaven."²

¹ From *The Early Days of Christianity* by Frederick C. Grant. Copyright 1922. Used by permission of The Abingdon-Cokesbury Press.

LEADER (lights should be turned on): Eighteen centuries have passed and yet there are many Christians who are being persecuted for their faith as were the early Christians. In Japan Toyohiko Kagawa was banished to a leper colony because of his Christian teachings. In Germany Martin Niemöller is in a concentration camp. In India Joseph Johannes Khan was disinherited by his learned Mohammedan father, when he decided to be a Christian. In the United States Jehovah's Witnesses have been imprisoned and tortured because they believe that they should give allegiance first to God and then to the government. Many church members, who are conscientious objectors to war and military training, are being persecuted by their employers, citizens of the community, and even by other church members. (Let the group discuss what they can do for these persecuted people today.)

SILENT PRAYER: For the persecuted people and refugees of the world.

RECESSIONAL (to classes): "O God Our Help in Ages Past"

February 16

THEME: *In Hoc Signo.*

PROCESSIONAL (by choir in robes): "Holy, Holy, Holy, Lord God Almighty"

CALL TO WORSHIP: Hear, O Israel, The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

HYMN: "Above the Hills of Time"

WORSHIP CENTER (See suggestions above. Explained by a student):

THE SYMBOL OF THE CROSS

Why do Christians use the cross as a symbol of their belief in God? The early Christians used it because Jesus was crucified on the cross and arose from the grave. The cross became the recognized symbol of Christianity in the fourth century. During the second and third centuries the Christian churches were burned and the church members were persecuted.

But when Galerius was Emperor he had a severe ailment. No matter how much he prayed to the pagan gods he kept getting steadily worse. Finally he decided to try the God of the Christians, and in 311 A.D. Galerius issued the Edict of Toleration by which Christians were not to be persecuted.

Galerius died soon afterward. After his death there were four generals who wanted his throne. One of these, named Constantine, was a tall handsome fellow, a son of a Roman general. Just before he started into battle against Maxentius at the Milvian Bridge near Rome, he looked toward the setting sun. There across the sky he saw a golden cross of light with these words: *In hoc Signo Vinces* ("In this sign conquer").

The young general, facing the first important battle of his life, decided to follow the sign of the cross. (Today the words: *In hoc signo* are used by Christians everywhere as a symbol of their belief in Christ.) Constantine won the battle and he and all his army accepted Christianity. In 313 A.D. Constantine issued the Edict of Milan by which the Christians were given full civil and religious rights in the empire. Their land and buildings were returned, and they were allowed to worship God. Christianity had an equal footing with pagan religions, and the cross became the official symbol of Christianity.

² This dramatization is based on the court record of July 17, 180 A.D. which is given in *A Source Book for Ancient Church History* by Joseph C. Ayer. Adapted by permission of Charles Scribner's Sons, publishers.

When Constantine finally won over the other three generals, he established the seat of government at Byzantium and renamed it Constantinople, after himself the first Christian Emperor. Tradition says he built a beautiful Christian church known as *Sancta Sophia* which is still in use. The Moslems who now worship there are not Christians, of course, but guides will point out the form of the cross on the walls. There are beautiful glass windows and luxurious Persian rugs on the floors. (All people today who enter the mosque take off their shoes so as not to harm the rugs.)

Because Constantine gave the best government jobs to the Christians, pagans flocked to be baptized. Many came bringing their pagan customs with them.

Soon the Christian church grew to be very rich and powerful. The buildings were adorned with gaudily painted figures of the saints, and services were made more elaborate. The church no longer advocated peace but went to battle for their Emperor. The church and state were one. Patriotism was considered one of the highest virtues of a Christian.

QUARTET (sing): "Gloria in Excelsis"

(This chant was written for the new elaborate church service and has been sung continuously since that time.)

SCRIPTURE (by four students):

First Student: The Christians of the fourth century, instead of retaliating for the cruelty they had received, tried to reform the Empire. Through their influence death by crucifixion was abolished, as also was the killing of unwanted babies, and the branding of criminals on the face. They forbade any legal business on Sunday. A law was passed so that slaves could be freed at any church service, and the gladiatorial shows were closed. The elders of the church preached from such texts as these:

Second Student: They taught that Jesus teaches forgiveness and gratitude as given in Luke 17:1-4, 11-19 and as Paul states in Ephesians 4:32. (Read)

Third Student: Jesus taught that we should love and help our neighbors as is given in Luke 10:27, and 4:18-19. (Read)

Fourth Student: By this time Paul's letters had been collected and were included in the New Testament. These Christians of the fourth century studied his life. (Read Acts 20:24 and I Corinthians 15:10.) Paul tells of his hardships, yet rejoices in his victory (Read II Corinthians 11:22-27 and Philippians 3:7-16.)

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HYMN: "Heroes" (from *Singing Worship*) or "Rise Up, O Men of God!"

OFFERING: To get a cross on which is inscribed "In Hoc Signo" for the altar of the intermediate department.

Response: "Bless Thou the Gifts"

PRAYER OF SAINT CHRYSOSTOM (This prayer was used in the fourth century):

Almighty God, who hast given us grace, at this time, with one accord to make our common supplications unto thee; and dost promise that, when two or three are gathered together in thy name, thou wilt grant their requests; fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

February 23

THEME: *The World-Wide Church Today*

PRELUDE: "To the Knights in the Days of Old"

WORSHIP THEME (repeated by a boy): Matthew 28:16-20

HYMN: "O Young and Fearless Prophet" or "Jesus Shall Reign Where'er the Sun"

WORSHIP CENTER (explained by a student): We are following Jesus' command to go into all the world through the missionary program of our church. (The student should point out on the map where the five kinds of missionary work are being carried on, by locating a mission church, a hospital,

a school, an agricultural station, and an evangelistic circuit.)

LITANY (by four students and the group):

First Student: Acts 10:34-35

Group: We thank thee, Our Father.

Second Student: Romans 10:12-15

Group: Help us, O Jesus, to carry out thy command.

Third Student: 2 Timothy 4:7

Group: Help us to follow the example of the first missionary.

Fourth Student: Luke 11:1-2a

Group (pray together): The Lord's Prayer

THINKING OF THE WORLD-WIDE CHURCH (an impersonation with music):

Hyman (first stanza): "Where Cross the Crowded Ways of Life"

A Syrian-American boy: My father and mother came from Syria to America. They had a very hard time getting settled until they went to the "Church of All Nations" which is called "An House of Prayer for All People." The minister helped my father to learn to speak English and to get a job. Through the boys' club which is composed of boys from 39 different countries I am learning what it means to be an American citizen and to follow Jesus. We meet every Thursday. Won't you come to visit our club sometime?

Spiritual (sung softly and slowly): "We Are Climbing Jacob's Ladder"

A Colored Girl (Smartly dressed): Through the opportunities which the church has given us, we, the people of the colored races, are

getting a chance for a better education, so that we may become more useful citizens of this our beloved America.

Hyman: "In Christ There is no East or West"

Booshu (an Eskimo boy): Where I live there is both east and west but not much north, for I live on the west coast of St. Lawrence Island. Our island belongs to Alaska, which is east of us yet is called west, but we are nearer to Siberia which is west of us yet is called east. Last summer a group of us boys made a trip to Siberia which almost ended in disaster for our little boat was caught in an ice jam. We were surely glad we knew how to pray for that kept us from getting too scared. We have the grandest missionary in our town. She is our preacher, doctor, nurse, and teacher. If it wasn't for her we'd be hungry and sick most of the time. The religion which she brought to us has taught us how to live better and happier lives. I thank you for sending her.

Hyman (first stanza): "The Whole Wide World for Jesus"

Jaya (a girl from India): I attend the mission school in Sironcha, India. At this school besides the regular subjects I learn how to make my own clothes, to take care of the chickens, the garden, and how to can and dry fruits and vegetables. When I go back to my home in the jungles I can teach my mother a better way of living. Perhaps I can organize a school for the neighbors' children. I do hope I can.

OFFERING: For the work of the world-wide church.

OFFERING RESPONSE: "Thy Work, O God, Needs Many Hands"

DEDICATION HYMN (may be sung as a solo or read as a prayer while group prays silently for the world wide church): "Now in the Days of Youth"

SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Mary Viola Roberts*

THEME FOR FEBRUARY: *The Expanding Christian Church*

For the Leader

In many of the courses used this month the theme of missions is prominent. Christianity and the church have expanded because men and women through the ages have thought it worth while to share them with others. It is the aim of the worship services for this month to make the young people conscious of the cost of this religion that has demanded so little of them; to develop in them a desire to share with others this church that has been bought at so great a price. A statement concerning the month's plans at the first meeting would prove valuable to the success of these services.

The "theme song" will be "Faith of Our Fathers." Each service is planned around a phrase of this hymn.

Visual Materials

There are a number of films which will help illuminate the programs for this month. These are suitable also for the Intermediate Department. See descriptions and addresses above, page 28.

The Kindled Flame
Good News

See also list of films on the Life of St. Paul advertised by Ideal Pictures Corporation on page 33 of the December Journal.

*Director of Religious Education, First Methodist Church, La Grange, Ill.

Life of Martin Luther 16 mm, silent, 8 reels. Rental \$15.00. This film is, of course, too long for use in the worship service, but it might be used at an evening or mid-week service or one or two reels from the picture may possibly be obtained from the distributors for use on this Sunday.

February 2

THEME: *In Spite of Dungeon, Fire, and Sword*

PRELUDE: "Jesus Shall Reign"

OPENING THOUGHT: Read Matthew 5:11-12

HYMN: "Rejoice Ye Pure in Heart" (Group stands and remains standing through prayers)

SENTENCE PRAYERS:¹ (These should be given out early enough that they can be given by memory. "Amen" is said only by the last person.)

First Prayer: O Lord, thou art our God; early will we seek thee. Now in the morning, before the confusion of the day begins, make our thoughts clear, our hearts warm and our wills ready to follow the leading of thy will: through Jesus Christ our Savior.

Second Prayer: O God, I bring thee this one prayer. Show me thyself. Help me to know that I am not alone, but that with me is the Friend who will not fail. Make me quick to recognize the revelations of thy presence which may come to me through what I have thought were common things; and whenever I behold thy purpose, help me to obey it, so that I may learn to know thee better and to love thee more; through Jesus Christ our Lord.

Third prayer: O God my father, give me

¹From *Lift Up Your Hearts* by Walter Russell Bowie. Copyright, the Macmillan Company. Used by permission.

this day a healthy body and a wholesome mind, a happy spirit and a ready will to help wherever there is need; through Jesus Christ my Lord. Amen.

SCRIPTURE: Acts 16:9-12

LEADER'S TALK² (Following the reading of the Scripture, without any break)

FAITHFUL UNTO DEATH

Thus began one of the first missionary journeys of Paul, and the Christian Gospel was taken from its birthplace into Europe where it was to spread, as Jesus had foretold, "even unto the uttermost parts of the world."

Our Christianity has been so easy for us! Most of us were born into Christian homes and have grown up never knowing what it might mean not to be a Christian living in a Christian community. May we consider, then, thoughtfully and gratefully, at what great price we have been given Christianity.

Until the time of Nero, who began his reign in 54 A.D., the Christians had been shielded from the onslaughts of their Jewish opponents or the violence of popular fanaticism by the government through the provincial officials. The Christians were among the most loyal subjects of the Roman Empire and in their worship offered prayers for the emperor's safety and the security of the Empire. But all of a sudden "the powers that be" were turned against all the church.

Nero is known throughout history as one of the basest sovereigns ever to have reigned over any people. It is not surprising then, to know that when a vast fire, which burned for more than a week, broke out in Rome, he laid the blame on the Christians. Thousands of people lost their homes and when this homeless and fanatical mob demanded vengeance upon those

²Idea based on material from *The Early Days of Christianity* by F. D. Grant, Abingdon Press. This is an excellent book for reading during this month.

guilty of firing the city, Nero ordered large numbers of Christians put to death with horrible tortures.

Thus began persecutions that lasted until the end of the third century. They were burned at the stake, thrown to the lions and other wild beasts in the arena. However, the fear of persecution could not keep Christians from meeting together for worship, as the catacombs of Rome bear witness. In these chilly, stone corridors underneath the city the Christians held their forbidden services, baptized their children, observed the Lord's Supper, and buried their dead.

Why were they persecuted? In the first place they were undoubtedly technically guilty of breaking a Roman law: that is, their society was not authorized by the Senate. Then they refused to pay homage to the genius of the Empire through sacrifice to the gods, or through reverencing the statue of the emperor. Suspicion was aroused against the Christians by their secret signs and greetings, their meetings held at night or just before dawn, and their sacraments. Because they refused to worship the gods of the state, they were branded as atheists; they were even branded as cannibals, perhaps on account of some perversion of the words of the Lord's Supper.

But eventually they won. The spectacle of men and women, boys and girls going to martyrdom without complaint, gladly choosing to suffer rather than deny their faith, at last convinced even the hardest-hearted that Christianity was not the infamous cult they had supposed it to be.

In 311 the reigning emperor, Galerius, issued the "Edict of Toleration" permitting Christians "freely to profess their private opinions and hold their assemblies without fear of molestation."

In spite of persecution, the church had increased in numbers and by the end of the last persecution had spread to the farthest limits of the Roman Empire. "We multiply the more we are mown down," said Tertullian, "the blood of Christians is as a seed."

They were faithful even unto death.

HYMN: "Faith of Our Fathers"

CLOSING THOUGHT: Read again Matt.

5:11-12

February 9

THEME: "Chained in Prisons Dark"

PRELUDE: "Faith of Our Fathers"

INVOCATION:

Let us pray. Our Father, at this the beginning of a new day and a new week, look with favor upon us, a group of young people, who are gathered to give honor to thee. May we hear with reverent minds the story of an early Christian, who was willing to die rather than renounce thee. Grant us courage, like unto his, that we may live worthy of thy praise and the name we bear—Christians. Amen.

OPENING HYMN: "All Hail the Power of Jesus' Name"

SCRIPTURE: Mark 13:9-13

SOLO WITH QUARTET: "Are Ye Able?"
(Solo on each stanza with quartet singing the refrain.)

LEADER'S TALK:

JOHN HUSS³

The signing of the imperial edict granting toleration to Christianity did not end the persecution of Christians. The second state was even more deplorable than the first, for in it Christians persecuted other Christians!

When Constantine in 337 became a Christian and made Christianity the state religion, it became the fashionable thing to be a Christian. Baptism became not the outward sign of an inner spiritual experience, but a way of gaining the favor of the king. The thousands who rushed into the Christian fold brought with them the debauchery and worldliness of their pagan beliefs with an utter lack of the true meaning of the Christian message.

It was inevitable that as Christianity grew in numbers, it must also enlarge its organization. Offices were made; great buildings erected; new creeds arose following heated disputes over

theological questions; gradually ecclesiastical power was centered in the Pope at Rome, but this only gave rise to further dissension and less unity; the church became more and more an instrument whereby a drunken and debauched clergy dominated the lives of the people, physically as well as spiritually; superstition, the worship of saints and relics, was replacing the wholehearted and simple faith of the early Christians.

Into such an atmosphere John Huss was born in 1369. He was from a humble and poor family, but as he grew older he became a scholar of no mean ability and in 1401 was made a member of the faculty of the University of Prague. His great ability as an orator led to his being appointed preacher at Bethlehem Chapel, a place of great popularity in Prague.

"From this pulpit Huss attacked the weaknesses of the church, the luxury of the prelates and bishops, the moral slackness from the Pope down to the lowest priest, and, what was most important of all, he announced what from now on is become a principle contention in the history of the Christian movement—that the Bible alone is the only true code of the Christian life and that church councils and the commands of the Pope were to be obeyed only when they agreed with it. When such commands ran counter to the Bible they were to be disregarded. The Bible took the place of papal authority."

Although such preaching brought Huss into the disfavor of the Pope, he continued. Under his influence the opposition to the Pope became so great that Prague was placed under interdict. This meant that the dead could not be buried by a priest, that marriage was not celebrated, and the churches were to be closed.

The situation in Prague became so serious that the king of Bohemia asked Huss to leave the city for a while, which he did. However, he continued in writing his attacks against the Pope and his appeal to the people to look for authority to Jesus Christ and not the Pope.

To clear up and mend the affairs of the church a council was called in the city of Constance. To this Huss was summoned, having been promised safe-conduct by the emperor. Upon arriving in Constance he was immediately thrown into a dark dungeon in the immediate neighborhood of a sewer, where he remained for several months. Though later removed from this dungeon he was placed in another one and from here was taken to a Franciscan monastery where with greater cruelty he was placed in chains in a castle a few miles from Constance. Finally, after three months he was brought to trial where after a very unjust hearing he was condemned to be burned.

"As the wood was piled about him he was asked to recant, but replied with the majesty of a king: 'God is my witness that I have never taught nor preached those things which have been falsely ascribed to me, and the chief aim of all my preaching, writing, and acts was, that I might save men from sin; and today I am willing to die for the truth of the gospel which I have taught, written, and preached.' And as the torch was applied and the flames leaped up he cried out, 'O Christ, thou Son of the living God, have mercy upon us!' and gave up his spirit."

HYMN: "Faith of Our Fathers"

BENEDICTION: Jude 24-25

February 16

THEME: "And Preach Thee, Too"

PRELUDE: "A Mighty Fortress Is Our God," Martin Luther

CALL TO WORSHIP: (Read responsively or by two readers.)

Leader: Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Group: Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

Leader: Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Group: Who is this King of glory? The Lord of hosts, he is the King of glory.

HYMN: "Glory to the King of Angels"
(Tune: *Regent Square*) or "O Worship the King"

SCRIPTURE: Hebrews 11:32-40

HYMN: "Marching with the Heroes"

LEADER'S TALK:

MARTIN LUTHER³

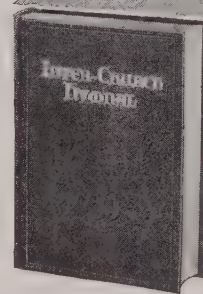
What Huss did not live to see, Martin Luther accomplished: that is, a church free from the Pope and the accompanying superstition and relic worship.

To the great disappointment of an enraged father, who was determined that he should be a lawyer, Luther resolved to be a monk, and leaving the University of Erfurt he entered the monastery of St. Augustine. Here he underwent a terrible inner struggle because of his doubt as to whether or not he was saved. Through the counseling of the monastery rector who told him "God was never angry with men who did their dead level best." Luther put his trust in God and found the inner peace of mind he was seeking.

In 1511 Luther made a pilgrimage to Rome. He remained four weeks in the Holy City where he saw at close range the greed, superstition, and vice of the people and clergy. His soul revolted at the irreverence of the priests as they performed the mass, and aroused in him again that old restlessness of spirit.

Luther had gained great peace of mind for himself without the help of the Church. God and he had come to a meeting point. He longed for others to obtain this as he had done. To obtain forgiveness of sins the Roman church had decreed the following: contrition of the heart, confession to a priest and satisfaction. To make God and his church satisfied one must go upon pilgrimages, offer many prayers, pay fines, or do other deeds of penance prescribed by the priest.

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³Quotation and basic idea from *Builders of the Church* by Robert Leonard Tucker. Copyright 1924. Used by permission of Abingdon-Cokesbury Press.

To swell the coffers of the papacy this teaching was grossly misused in that it was taught that by paying certain sums of money sins committed or contemplated would be forgiven. People understood that by paying a fixed price, you could do anything you desired and keep out of hell.

Such a doctrine angered Luther. He knew full well that not money but morals, righteousness and the mighty will-to-do-right were the only facts that made forgiveness of sins possible. It was against such practice of indulgences that he raised his voice in the pulpit and wrote his famous ninety-five theses which he nailed to the door of the castle church in Wittenberg. Many people who had been thinking along the same idea now had courage to speak out against the evil ways of the Pope and his followers.

For such scathing criticism, Luther was excommunicated, but this did not frighten him, and he continued his attacks on the Church. The Pope was so infuriated that Luther was summoned to attend the Diet, a council meeting, at the city of Worms. His friends advised him not to go saying he would be treated as treacherously as Huss had been, to which he replied, "I shall go to Worms even if there were as many devils as tiles on the roofs."

In spite of all the threats and interrogations of the council, Luther refused to recant. "I cannot and will not recant anything, since it is unsafe and dangerous to act against one's conscience. Here I stand, I cannot do otherwise. God help me. Amen."

From the first Luther had the followers of Huss with him, and the people. Gradually through the spread of his writings, he won over the princes and electors.

Fearing for his life, his friends hid him in Wartburg castle where none could find him. While here he began and finished a translation of the New Testament in the language of the people. At a very high price over 5000 copies were sold in less than three months. This gave to the masses an understanding of the Bible they had never had from the lips of the priests.

While Luther was hidden in Wartburg, his friend Karlstadt continued the work of reforming. He abolished mass, threw images from the churches, did away with the robes worn by the priest. Confessions were abandoned, celibacy for the clergy was no longer required; they were even urged to marry.

Through it all the Pope had a sorry time, but a movement had been started that gave people the right to appeal to God directly, and not through the medium of a priest. "In matters pertaining to God's honor and our soul's salvation, every one must stand and give account of himself before God," was the formal protest given at a second Diet. Because of this attitude, the reformers were called "Protestants." In this newly formed Protestant church anybody could preach—mechanics, sextons, or teachers—all who were touched by the Spirit of Christ could preach.

So we today, are free to go directly to God, with our intercessions, because men in the early days of the church were not afraid of persecution.

PRAYER: Let us pray. Our Father, humbly we bow before thee as we realize at what great price our church, the church of Christ, has been bought for us. May we always cherish it as we do lesser things of great value. May we increase its value to ourselves and others by living the Christlike way, and by sharing it with those who do not yet know thee. Amen.

RESPONSE: Refrain of "Faith of Our Fathers" played through once closing with the "Amen."

February 23

THEME: "To Win All Nations"

PRELUDE: "In Christ There Is No East or West"

CALL TO WORSHIP: "O come, let us worship and bow down. Let us kneel before the Lord our Maker."

HYMN: "Jesus Shall Reign"

SCRIPTURE: Matthew 25:31-45; 28:16-20

THE LORD'S PRAYER

HYMN: "We've a Story to Tell to the Nations"

LEADER'S TALK:

GO—WIN

In this year 1941, nearly two thousand years since Jesus of Nazareth commissioned his disciples to "Go, win all nations unto me," we find a world that is far from the realization of this dream of Christ's. Some one, some people, some nation has failed to keep faith with him.

We cannot remedy the mistakes of those who in the past have failed, but we can strive to carry on boldly with those who did not lose sight of the goal set before them.

If the teachings of Christ and his way of life were lived throughout the world, what joy there would be! "But," you say, "this is not possible," and settle down to enjoy the peace and brotherly kindness in your own Christian community. If it is possible in a small group, it can be done in a larger one. But, it cannot be done by lukewarm Christians, Christians who are willing to enjoy a state of life that has been paid for at the price of other lives. We must be willing to give: Give first of yourself, your enthusiastic support, your whole hearted approval of the Christ way of life. Live it yourself. Secondly, give of your time in service to others, done in his name, not seeking praise from your neighbor, but approval of God. And give of your money. Give so that others may go where you cannot go, may do what you are not able to do, may reach those you may not reach. Live so that in years to come you may be counted as one who did not fail to keep the faith of our fathers, founded by Jesus. Let us pray.

LITANY: (See page 21)

CLOSING HYMN: "Faith of Our Fathers"

Mrs. Smith Takes Action

(Continued from page 20)

the docket a report of the curriculum study. It was at the summer conference last year we got started on that, wasn't it? We found, Mrs. Smith, that our third year primary was weak, also our intermediate department. In fact our whole curriculum was disjointed so we appointed a committee of teachers and parents, and they have worked together all year. We are having an exhibit for parents' visiting day, when the results will be shown.

MRS. SMITH: I never imagined a church could be so efficient.

MR. STRONG: We've been at it a long time. I remember we started wondering about this at our teachers' meetings. Mr. McCall had the idea that we should go slowly on the whole business, and he encouraged our reading various books, then meeting to exchange ideas from them. At last we organized this committee. That was the way it started, wasn't it, Mac?

MR. McCALL: I think it is a good way to get started, Mrs. Smith. Of course we never expect to complete our curriculum revision. It is something that will go on growing as we progress from year to year.

MRS. RICE: Can you tell me about the plans for the community vacation church school? How is that to be run this season? Mothers are asking and we are all hoping the same leader will have charge this year. She did such good work last year.

MR. STRONG: Yes, she is to serve again. The announcements will be out by Children's Day and the teachers will enroll the children at the church school session.

Our church is to be used for the junior department. The primaries will be across the street, intermediates at the new parish house, and the kindergarten will be at North Church—they have such excellent equipment for that.

MR. EDWARDS: Mrs. Henry, how about the teachers' reading for this summer?

MRS. HENRY: I've brought some books for the committee's summer reading. Here's *Shall Laymen Teach Religion?* by Shaver, a good one for you, Mr. Edwards. Have you seen this one, Mrs. Rice. It is *Opening Doors of Childhood*, by Sherrill. A good one on Bible background is *How Our Religion Began*, by Baxter. I thought you would like that, Mary. I'll put the rest here for you to choose from. I'm taking a bunch down to the teachers' meeting for them, and expect to deliver books to the absent teachers. And don't forget the *International Journal*—read it and pass it on after your turn.

MR. McCALL: How are we for teachers for next year, Mr. Chairman?

MR. EDWARDS: We are having a little difficulty with finding teachers, so we can't report yet that we are all set. Mr. Strong and I have approached all the superintendents and they are all going to serve except Mrs. White, in the nursery department. She is moving out of town. She suggests that her assistant be sent to the summer conference and then be asked to carry on as superintendent there next year.

MR. McCALL: I should think that would be good. Are the superintendents asking the teachers to serve?

MR. EDWARDS: Yes, Mr. Strong has asked each superintendent to see each teacher and have a talk and make recommendations to us. We have found, Mrs. Smith, that by appointing our teachers for a year at a time, we get much better results. People are more willing to teach, and they try harder to do a good job. Also it is much less embarrassing when changes need to be made.

MR. McCALL: Before we break up I want to suggest something that has been of great concern to me for a long time. It is the whole proposition of giving in our church school. We ought to think seriously how our world friendship program is worked out and how we ought to educate in stewardship.

MR. EDWARDS: Yes, several people have spoken to me of that lately. It seems that when the every member canvass comes along we are not ready for it. I suggest that we make this the subject of our next meeting. In the meantime I can write to our denominational headquarters for help. Who will agree to read the books they send us and be ready to report at our next meeting? Mrs. Rice, will you do it? Good! And now, Mrs. Edwards and I would like to have you all come into the dining room for refreshments. I am sure you need them, after all this work.

MRS. SMITH: I think I'd better take something to keep up my strength! I can see a lot of work ahead of me, but it does look interesting.

(All exeunt into the dining room.)



WHAT'S HAPPENING

How About Mexico Next Summer?

❖ SAID a small boy in an essay on what he would do when he grew up, "When I grow up, I'm going to be a missionary and go to China because it's God's work and a fine trip."

For similar reasons you may wish to go to Mexico next summer.

On July 16-20 in Mexico City there will be an International Congress on Christian Education sponsored by the World's Sunday School Association. Although it is not one of the regular world's conventions, this Congress will be international. Delegates are being invited from many parts of the world.

The program will give attention to several major issues, including the relationship of Christian education to the evils which are so conspicuous today, and the responsibility of the Christian education forces for helping to produce a better day in the future. Speakers and other program leaders will include some of the ablest Christian education and other specialists from many lands.

Mexico City is south, but it also is high. And so the climate is pleasant even in the summer. And besides seeing Mexico City, there will be, for Congress delegates, tours to such other intensely interesting places as Cuernavaca, Taxco, Popocatepetl, the "floating gardens" at Xochimilco, and the pyramid of the sun at Teotihuacan.

The rates for railway travel to Mexico for 1941 are not yet announced. But here are illustrations from last summer's round-trip rates: Chicago, \$91.05; Los Angeles, \$85.00; New York, \$129.55; New Orleans, \$71.20; Cleveland, \$110.75.

Hotel rates in Mexico City will vary from \$2.50 a day up (with a few rooms available at lower prices). Meals are inexpensive for a city.

The registration fee will be \$5.00.

If you are interested in attending, ask your state or provincial council or your denominational board of Christian education to nominate you, or write to the World's Sunday School Association, 156 Fifth Avenue, New York, N.Y. The seating capacity of the largest available auditorium in Mexico City is limited. For this and other reasons a selection will be made from among the persons nominated to receive invitations.

❖ ONE of the most unusual youth conferences ever to be held as part of the United Christian Youth Movement convened in Columbus, Ohio, November 22-24. It was called the United Christian Youth Conference of Ohio and was held under the auspices of a joint committee representing eighteen denominations and eighteen inter-denominational youth agencies. Besides the agencies cooperating

through the Ohio Christian Youth Council, there were the International Society of Christian Endeavor, the Y.M.C.A., and several other state-wide youth groups. The leaders of the Conferences included a number of national leaders of youth work.

There were 2,751 official delegates present in addition to many visitors. There were forty-one different discussion groups considering "Christian Youth in the State," "Christian Youth in the Church," and "Christian Youth in Personal Religious Living." Dr. Roy A. Burkhardt was Program Chairman. Two of the unique features of the Conference were a pageant prepared by Mrs. James M. Davis on the general theme of an adequate youth program for a local church; and an Upper Room experience on Saturday evening in preparation for a united Communion service on Sunday morning.

Coming Events

Meetings of Interest to Leaders in Christian Education

JANUARY	
5-12	National Christian Mission, Syracuse, N.Y. (Including Annual Pastors' Conference).
6-7	Planning Commission, Minnesota Council of Religious Education, Stillwater.
11	Connecticut State-wide Conference for Adult Leaders of Youth, New Haven.
14-16	North Carolina Pastors' Convocation.
16	Quarterly Meeting, California Church Council, South Area, Los Angeles.
16	Annual Meeting, Minnesota Council of Religious Education.
20-22	Pastors' Conference, Ann Arbor, Mich.
27-30	Ohio Pastors' Convocation, Columbus.
FEBRUARY	
10-15	Annual Meeting, International Council of Religious Education, Chicago.
11-13	National Council and Department of Christian Education, Protestant Episcopal Church.
17-19	Ninth State Pastors' Conference, St. Paul.
19-20	Minnesota State Conference on Weekday Church Schools.
23-Mar. 2	Oregon State Pastors' Conference and National Christian Mission, Portland.

Personal Notes

❖ REV. R. R. POWELL, until recently pastor of the New Egypt Parish of the Methodist Church, has been named as Director of Religious Education for the New Jersey Annual Conference of that denomination. The Conference approved the continuation of the cooperative relationship with the New Jersey

Council of Religious Education by which Mr. Powell will also become a member of the State Council staff, as was the case with his predecessor, the late Mr. Paulsen. Mr. Powell will assist in the leadership of young people's work in the state Council and will also give supervision to the counties in the southern part of the state. He will have his offices with the Gloucester County Council of Religious Education at Woodbury.

❖ REV. WILLIAM R. BARNHART has been appointed the new General Secretary of the Washington, D.C., Federation of Churches. He succeeds Rev. Will Darby, who resigned some months ago.

❖ MISS LENA KNAPP, formerly Associate Director of Leadership Education of the International Council of Religious Education has returned to the United States from nine months' teaching service at Ewha College, Korea. Her return was made necessary by the withdrawal of American missionaries from that country on account of the policies of the Japanese Government. Miss Knapp visited friends in Chicago early in December.

State and County Council Happenings

❖ THE LAKE COUNTY Council of Religious Education, in Illinois, recently observed its 70th anniversary at the Millburn Congregational Church, Millburn, Illinois.

The Council was organized as the Lake County Sunday School Association in this same church in September, 1870, and has been at work in the county continuously since that time. Recently a Millburn woman discovered a copy of the *Waukegan Gazette* of September 24, 1870, containing a full account of the organization and first convention. It stated that Dwight L. Moody of Chicago was one of the organizers and speakers at this first meeting. He conducted a "Question Drawer." John V. Farwell of Lake Forest was elected president, and delivered the opening address.

Professor Bliss brought his small organ (there was no musical instrument in the church) and "entertained the audience with sweet music." In an old letter written by a delegate to the convention, it is learned that Mr. Bliss sang from manuscript his song "Hold the Fort"—presumably for the first time in public.

Dr. Joseph M. Artman of Chicago delivered the anniversary address at the 1940 convention on "Christian Education; Yesterday, Today, and Tomorrow." Former presidents of the organization and early workers were guests of honor at a reception at the close of the afternoon session.



CURRENT FEATURE FILMS

FOR eight years the INTERNATIONAL JOURNAL has published the evaluations of motion pictures supplied by the Film Estimate Service of EDUCATIONAL SCREEN. With the end of 1940 this organization stopped reviewing commercial films, in order to give all its attention to the expanding field of films for school use. With this number the JOURNAL begins a new reviewing service which it hopes will be equally useful and popular.

Angels Over Broadway (Col.) D. Fairbanks, T. Mitchell, J. Qualen. *Comedy-melodrama.* Drunken playwright and gamblers' "come-on" join to rehabilitate clerk who, facing detection of a theft, is bent on suicide. . . . At first, "different" situations suggest freshness, but story fails to move. Talky, dull. **M**

Arise, My Love (Par.) Walter Abel, C. Colbert, Ray Milland. *Comedy.* Newspaper woman and soldier of fortune carry on love skirmishes through Europe of 1939-40. In end, fling themselves into fight against nazis. . . . Because it makes of war the only alternative, and a glorious one; because it makes the whole thing thrilling, light-hearted adventure, it is perhaps most dangerous type of war film. **M**

Break the News (Trio Films) J. Buchanan, M. Chevalier, June Knight. (Made in England) *Musical farce.* Unsung vaudeville pair devise fake murder to gain publicity. When "murdered" half is due to return, he gets involved in Balkan revolution. . . . Pretends to be nothing more than riotous, impossible farce, and as such succeeds beautifully. Tunes are disappointing. Sprightly, good-humored. **M, Y**

Cherokee Strip (Par.) Clyde, Dix, Jory, Florence Rice. *"Western."* U. S. marshal versus rustlers. A family feud and much gunplay. . . . Better minor characterizations than in most "westerns," but the situations and dialogue are artificial. Only solution of a problem is ruthless wiping out of opponents. Quick-triggered, silted, bloody. **M**

* **Christmas in July** (Par.) Ellen Drew, Dick Powell. *Comedy.* Victims of practical joke, boy and girl from New York's Lower East Side, "ride high" for a time, thinking he has won prize in coffee-slogan contest. Disillusion comes, then success. . . . Deft handling of situations, presentation of "human interest" bits, burlesque of self-important executives and advertising shibboleths make this unpretentious film delightful comedy. **M, Y**

City for Conquest (Warners) Cagney, Kazan, Kennedy, Ann Sheridan. *Drama.* Struggle for success by New York slum products: a fighter, his girl, his brother—a would-be composer. Blindness ends fighter's career, but brings girl back to him. . . . Frank Craven's commenting (a la "Our Town") here fails to add significance. Kennedy's performance and Max Steiner's music make composer's story more interesting than that of stars. There is one brutal fight sequence. Fair. **M**

Diamond Frontier (Univ.) John Loder, Victor McLaglen. *Melodrama.* laid in South African mine region. Hero is framed by miners, sent to penal colony, escapes, seeks revenge. . . . Enough hokum for a dozen films. Revenge motif and bloody finale undesirable. You don't believe a minute of it.

* **A Dispatch from Reuters** (Warners) Basserman, Edna Best, E. G. Robinson. *Biography.* How the first news-gathering agency developed from the carrier pigeon service of a German lad, laughed at for his "far-fetched" ideas. . . . Authentic mid-18th-century settings and customs are interesting. Julius Reuter's surmounting of one difficulty after another makes a thrilling story. **M, Y, C**

These estimates are prepared by Independent Filmscores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. **M**—Mature Audience; **Y**—Younger. **C**—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

*—Outstanding for Family.

†—Outstanding for Mature Audience.

Dulcy (MGM) Ian Hunter, Ann Sothorn, Roland Young. *Farce.* Refilming of famous play about good-hearted but dumb-bellish Dulcy, who tries to fix things up for everyone but succeeds only in tangling things hopelessly. . . . Much of it is pure slapstick, but it is still fresh, deftly handled. Throughout, hilarious fun. **M, Y**

Escape (MGM) F. Bressart, Nazimova, N. Shearer, R. Taylor, Conrad Veidt. *Melodrama.* Young American is secretly aided in rescuing German-born mother from concentration camp on eve of her execution. . . . Straight-forward presentation of popular anti-nazi novel, with outstanding feature of that novel—the suspense—successfully maintained. Excellent interpretations of minor parts. A thrilling melodrama. **M, Y**

Give Us Wings (Univ.) The "Dead End Kids," Victor Jory, Wallace Ford. *Melodrama.* Inexperienced boys hire out to "crop-dusting" firm which exploits them as pilots; risk lives; prove they can "take it." . . . Possibilities in exposé of firms avoiding regulations are not realized. The story limps; the swagger and horseplay of the "Kids" becomes wearying.

† **The Great Beginning** (Lenfilm) V. Maretzkaya, V. Vanin. (In Russian, with English titles.) *Drama.* Struggle of Soviet womanhood for recognition, told through the story of how an ignorant, cowed farm woman, chosen head of her local cooperative, makes it a success, wins poise, success, joy. . . . An interesting story, easily followed. Played with insight and humor. *Sincere, unaffected, worthy of attention.* **M**

Haunted Honeymoon (MGM) C. Cummings, R. Montgomery. *Mystery.* Detective and bride find murder waiting to be solved when they arrive at old Devon manor for honeymoon. . . . Made in England, film presents several "different" characterizations. Solution reminiscent of Sherlock Holmes. No element of horror. Good of kind. **M, Y**

The Letter (Warners) Bette Davis, H. Marshall, J. Stephenson. *Melodrama.* The key to the evil in her soul hidden in a letter, planter's wife is acquitted of murder. Later, her mask torn off, she moves inexorably to day of reckoning. . . . Story reminds one of *True Story Magazine* confession, despite reputation of author Maugham. Interest constantly held, however, by suspense, built up through remarkably effective photography and direction. *Unpleasant but effective melodrama.* **M**

A Little Bit of Heaven (Univ.) Gloria Jean, Billy Gilbert, C. A. Smith. *Comedy-drama.* Singer is discovered, becomes hit on radio only to have family go "Park Avenue" on her income. . . . Songs are pleasing (except perhaps in overdone finale). Film is sprightly, amusing, sentimental. One for all the family. **M, Y, C**

† **The Long Voyage Home** (UA) Ian Hunter, W. Lawson, T. Mitchell, J. Qualen, J. Wayne. *Drama.* Built on several O'Neill one-act plays. A group of seamen en route to Britain on munition-laden freighter, have experiences that bring out each man's story. . . . Directed and photographed to produce realistically and artistically the mood of the sea and the nature of the men bound to it. Certain brutal sequences will mar film for the sensitive. *Notable.* **M**

The Mark of Zorro (Fox) L. Darnell, T. Power, B. Rathbone. *Adventure.* Famous tale of young blade who, finding justice oppressed on his return to early-California home from Spain, disguises self as daring outlaw to oust grafting officials. . . . Done with dash and vigor of original Fairbanks film of 1920, unbelievable exploits fit successfully into a schoolboy idea of what valorous adventure should be. *Excellent of its kind.* **M, Y**

Melody and Moonlight (Rep.) Barbara Allen, Jerry Colonna, Johnny Downs. *Farce.* Second-rate tale of a "public deb" who, incognito, meets a young tap dancer, steers him to radio fame. . . . A few tuneful routines, but mostly stilled hokum.

Moon Over Burma (Par.) P. Foster, D. Lamour, R. Preston. *Melodrama.* Partners in teak-lumbering enterprise fall in love with singer who follows them to jungle. Quarrel, make up, etc. . . . Contrived plot with artificial dialogue, people, situations, everything. *Impossible.*

One Night in the Tropics (Univ.) Allan Jones, Nancy Kelly. *Musical comedy.* Insurance salesman sells friend policy on impending marriage; falls for girl himself. . . . Inane mixture of low comedy, moronic dialogue, uninteresting music. *Painful.*

Third Finger, Left Hand (MGM) F. Bressart, M. Douglas, M. Loy. *Comedy.* Complications when heroine, who has invented absent "husband" to make her job secure, meets man who decides to pose as her husband. . . . Ethics questionable, since it is all built on lies. As riotous farce it is meant to be, however, film is smooth, sophisticated, amusing. **M**

Tin Pan Alley (Fox) Alice Faye, Betty Grable, Jack Oakie, John Payne. *Musical.* Tunes of the World-War period set against the story of two struggling song publishers and the girls who "plug" their songs, with a post-Armistice finale. . . . The story is slim and sentimental, with motivation somewhat forced. But there are some good comedy sequences, and the presentation of old songs is enjoyable. **M**

Too Many Girls (RKO) D. Arnez, L. Ball, E. Bracken, R. Carlson. *Musical comedy,* based on Rodgers-Hart stage hit. Football, music, and romance at dear old Pottawatomie. . . . To some degree, a burlesque on typical college film. Retains some of play's risqué lines. Lively tunes. *Fairly diverting.* **M**

† **Queen of Destiny** (British film, released by RKO) Anna Neagle, C. A. Smith, A. Walbrook. *Historical Drama.* Love story of Victoria and Albert, told against background of 19th-century events. . . . Remains throughout intimate personal portrait, avoiding ponderousness of historical spectacle. An elaborate production, done with taste and care, superbly directed and photographed. Remember, meanwhile, it is a glorification of the Empire. *Charming, engrossing.* **M, Y**

You'll Find Out (RKO) B. Karloff, Kay Kyser and his Orchestra. *Musical comedy.* Dance band, playing at home of dowager who is trying to communicate with dead husband, gets tangled up with bogus spiritualists. . . . Even though it's farce, film has some harrowing eerie business. *Fun, if you can take it.* **M, Y**

Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

FILM STRIPS

Christ and the Fine Arts. The 90 art masterpieces in the book by Cynthia Pearl Maus which bears this title, together with appropriate Scripture passages and some data about the pictures and artists, are made available in five film strips, corresponding to the divisions of the book. The selection of pictures is excellent, and in all but a few cases, the reproductions of them are very good. For the set, \$7.50 single frame, \$10.00 double frame. Society for Visual Education.¹

Jesus and the Children. By Abbott Book. Thirty-six interpretations of Jesus' relation to and interest in children, among them a number of recent pictures. Interpretations are given on the film. It is a delightful experience for any group to see these different conceptions of Jesus and the children. Might be used effectively in an institute for workers with children. 77 frames, single \$2.00, double \$3.00. Society for Visual Education.¹

Methods with Beginners, Primaries, and Juniors in the Church School. A series of three filmstrips, prepared by the Presbyterian Church, U.S.A., with the primary purpose of illustrating the use of the Departmental Graded Lessons. Very useful also in showing how effective work in such departments may be carried on. Not for general distribution, but those interested may correspond with Mr. John Ribble, 925 Witherspoon Bldg., Philadelphia, Pa.

The Worship Committee in Action. A filmstrip of 76 frames with accompanying lecture, prepared by Professor Norman E. Richardson and students. The film presents the work of the worship committee, and should be useful in guiding local church worship committees and in classes making a study of worship in the young people's division. Should be used in conjunction with the author's manual by the same name. Price \$2.50. Presbyterian Theological Seminary, 2330 North Halsted Street, Chicago, Illinois.

The Life of Christ in Scripture, Music and Art. By Julia R. Kelsey. These consist of complete programs, the film carrying colored pictures, readings and hymns. An accompanying manual for each program outlines in detail the instructions for putting on the program, including Victor records or choir numbers to use, etc. A simple, workable plan for beautiful special day services. The following programs are available:

Part I. The Birth of Christ, single frame, \$4.50.

Part II. The Last Days and Crucifixion of Christ, 101 single frames, \$5.00.

Part III. The Resurrection of Christ, 57 single frames, Society for Visual Education. \$4.50.

The Parables of Jesus. By Abbott Book. Thirty-two pictures, together with Scripture references and interpretations. There is material here for a number of pro-

¹ Society for Visual Education, Dept. R.E., 100 East Ohio St., Chicago, Illinois.

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grams. 65 frames, single, \$2.00, double, \$3.00. Society for Visual Education.¹

Hymns A wide variety of filmstrips of hymns, illustrated in some cases, is available. When not illustrated, the roll usually carries words and music of several related hymns. See catalogue of distributors for lists and prices.

Motion picture films which correlate with the worship programs suggested for the various departments are listed on

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A. Consumers' Problem

ARNOLD, MARY ELLICOTT. *The Story of Tompkinsville*. New York, Cooperative League, 1940. 102 p. \$.65.

FOSTER, LEBAREN R. *How Easy Are "Easy Payments"?* A Tract for Teachers. Newton, Massachusetts, Pollak Foundation for Economic Research, 1940. 31 p. \$.10.

GLEASON, GEORGE. *The Church and Cooperatives*. Los Angeles, George Gleason, 1962½ North Alexandria Avenue, 1940. 40 p. \$.07.

How Consumers Add to Distribution Costs. Public Policy Bulletin No. 9. New York, Twentieth Century Fund, 330 West Forty-second Street. 8 p. Free.

MERGENDAHL, CHARLES H. and FOSTER, LEBARON, R. *One Hundred Problems in Consumer Credit*. Pollak Pamphlet, No. 35. Newton, Massachusetts, Pollak Foundation for Economic Research, Second Printing, 1940. 55 p. \$.10.

For junior and senior high schools, and for college courses in the mathematics of finance.

YOUNG, MILDRED BINNS. *Functional Poverty*. Pendle Hill Pamphlet Number 6. Wallingford, Pennsylvania, Pendle Hill, 1940. 50 p. \$.15.

B. Civil Liberties, Education Freedom

The Activities of the Dies Committee. An Analysis. New York, American Committee for Democracy and Intellectual Freedom, 519 West 121st Street, 1940. 14 p. Free.

Bill of Rights. New York, Citizenship Educational Service, Inc., 122 East 42nd Street, 1940. 8 p. Single copy free; \$.12.00 per 1,000.

Civil Liberties in the War Crisis. New York, American Civil Liberties Union, 31 Union Square West, 1940. 8 p. Free.

An Explanation of the Bill of Rights. New York, Citizenship Educational Service, Inc., 122 East 42nd Street, 1940. 30 p. Single copy, free; \$.25.00 per 1,000.

C. Economic and Industrial Issues

Bibliography of Economic and Social Study Material. New York, National Association of Manufacturers, 14 West 49th Street, 1940. 20 p. Free.

LAIDLER, HARRY W. *The Federal Government and Functional Democracy*. L. I. D. Pamphlet Series. New York, League for Industrial Democracy, 112 East 19th Street, 1940. 32 p. \$.10.

LYON, LEVERETT S. and ABRAMSON, VICTOR. *Government and Economic Life*. Pamphlet No. 22. Washington, D.C., Brookings Institution, 1940. 66 p. Free.

Old-Age Security. A Public Policy Bulletin. No. 3. New York, Twentieth Century Fund, 330 West Forty-second Street, 1937. 4 p. \$.05.

Productivity, Wages, and National Income. Pamphlet No. 23. Washington, D.C., Brookings Institution, 1940. 22 p. Free.

D. International Relations, War and Peace, Refugees, Democracy

American Committee for Christian Refugees. New York, American Committee for Christian Refugees, Inc., 287 Fourth Avenue, 1940. 23 p. \$.10.

BIDWELL, PERCY W. *If War Comes ... Mobilizing Machines and Men*. Public Affairs Pamphlets, No. 48. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1940. 32 p. \$.10.

CALHOUN, ROBERT L. and BANTON, ROLAND H. "Christian Conscience and the State." *Social Action*, 6:4-41, October 15, 1940. New York, Council for Social Action of the Congregational Christian Churches, 289 Fourth Avenue. \$.15.

Citizenship and Public Affairs. Release No. 1, The Y.M.C.A.—A Citizens' Study Center. New York, Public Affairs Committee, National Board of the Young Men's Christian Associations, 347 Madison Avenue, 1940. 10 p. \$.10 per copy; \$1.00 for 12.

COMFORT, E. N. *Christ-Without-Armor*. Uncensored Essays on the Democratic Way. Series 1, No. 10. Norman, Oklahoma, Cooperative Books, 1940. 48 p. \$.50.

The Conscientious Objector Under the Selective Training and Service Act of 1940. The Law and the Regulations as of October 8, 1940. Philadelphia, American Friends Service Committee, 20 South Twelfth Street, 1940. 22 p. Single copy, \$.05; \$3.00 per 100; \$24.00 per 1,000.

DOBSON, HUGH. *The Christian Family Is Essential to Democracy to Canadian National Life and to the Coming Kingdom of God for Which We Pray*. Toronto, Board of Evangelism and Social Service of the United Church of Canada, 533 Wesley Buildings, 1940. 16 p. \$.05 per copy; 6 copies for \$.15; \$.25 per dozen.

The Genetic Basis for Democracy. A Panel Discussion on Race and Race Prejudice. New York, American Committee for Democracy and Intellectual Freedom, 519 West 121 Street, 1939. 25 p. \$.40. Mimeographed.

LAVES, WALTER H. C. and WILCOX, FRANCIS O. *The Middle West Looks at the War*. Public Policy Pamphlet No. 32. Harry D. Gideonse, editor. Chicago, University of Chicago Press, 1940. 64 p. \$.25 per copy.

MCCULLOCH, JOHN I. B. *Challenge to the Americas*. Headline Books, No. 26. New York, Foreign Policy Association, 22 East 38th Street, 1940. 64 p. \$.25.

Meet the Refugees. New York, Womans Press, 600 Lexington Avenue, 1940. 24 p. Free.

TITTLE, ERNEST FREMONT. *Which Way to Lasting Peace?* Chicago, Commission on World Peace, 740 Rush Street, 1940. 12 p. Single copy, \$.05; \$2.00 per 100.

E. Unemployment, Migrants, Housing, Childhood and Youth

FLINT, JAMES C. "Youth—One-Sixth of America." *Social Action*, 6:3-39, September 15, 1940. New York, Council for Social Action of the Congregational and

Christian Churches, 289 Fourth Avenue, 1940. 40 p. \$.15.

HAEFNER, JOHN H. and others. *Housing America*. A Source Unit for the Social Studies. Bulletin No. 14. Washington, D.C. National Council for the Social Studies, 1201 Sixteenth Street N.W., 1940. 80 p. \$.50.

Handbook: Material on Migrants. New York, Home Missions Council and Council of Women for Home Missions, 297 Fourth Avenue, 1940. 16 p. \$.10.

Matching Men and Jobs. The Work of the Public Employment Offices. Washington, D.C. Social Security Board, Federal Security Agency, 1940. 14 p. Free.

STEWART, MAXWELL S. *America's Children*. Public Affairs Pamphlets. New York, Public Affairs Committee, Inc., 30 Rockefeller Plaza, 1940. 32 p. \$.10.

"Unemployment—Our Problem." *Social Progress*, 31:4-7, September, 1940. Crawfordsville, Indiana, Board of Christian Education of the Presbyterian Church in the United States of America. \$.10.

Wisdom and Vision

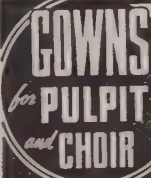
(Continued from page 21)

classes were scheduled for Wednesday afternoons; three classes of men for Thursday afternoons. Choir practice and young people's meetings were held on Saturday afternoons, and on Tuesday and Friday afternoons from four-thirty to five-thirty a class in English Bible. The Sunday schedule included early worship for children at seven-thirty, followed at nine o'clock by Sunday school, and at ten o'clock congregational worship with an attendance of two hundred and fifty. This bare outline presents merely the skeleton of a program by means of which under conditions many would describe as impossible a ministry of Christian teaching, inspiration, and personal guidance has been made available to hundreds of children, young people, and men and women.

WADE CRAWFORD BARCLAY

Grace Before Meals

For food and health and happy days,
Accept our gratitude and praise;
In serving others, Lord, may we
Repay our debt of love to thee. Amen.



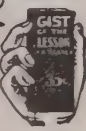
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NEW BOOKS

The Bible. By Walter Russell Bowie. Association Press, 1940, price 50 cents. (One of the Hazen Books on Religion.)

Within the compass of a brief, tidy volume, Dr. Bowie has brought together sound scholarship, literary skill and inspirational appeal in presenting a survey of the contents and an interpretation of the message of the Bible. To have covered so much ground so adequately and with so liberal a use of illustration in so small a space is a real achievement; and to have written with the sincerity and warmth which leaves the reader with a sense of eagerness to reread large sections of the Bible which have long been neglected is a real contribution.

"The Bible is great literature," the author says, "and it is such in a twofold aspect: It deals with great themes, and it deals with them in a great way." The themes are God and man and life and death and destiny. And the craftsmanship with which these themes are presented is "astonishing." Sketching briefly how the Bible came into being, the author makes it clear that the Bible not only tells about life but grows out of life. The Bible presents an experience and awareness of God that are gradual and growing, from the primitive and childlike stories of the beginnings to the righteous, universal and loving God revealed by the prophets and by Jesus. The Bible also presents a growing concept of man. "The Bible makes plain the magnificent truth that there is a hunger after righteousness. . . . The great figures of the Bible . . . may sin but they are not satisfied with sinfulness."

The concluding chapter deals with the great conception of God as active in history. In the Old Testament, "the events of men and nations are not a meaningless whirl. They are the field on which an everlasting purpose is at work." The Bible also brings the consequent message "of the accountability of men, and of all the life of man, to the ultimate authority of God." And, finally, "the message of the Bible is of the uniqueness of Jesus Christ. . . . He in whom the whole message of the Bible culminates must teach the nations, if they are to be taught at all, how first to want and then to seek, 'a city which hath foundations, whose builder and maker is God.'"

M. A. J.

Springs of Creative Living. By Rollo May. New York and Nashville, Abingdon-Cokesbury, 1940. 269 p. \$2.00.

The many readers who profited by Rollo May's earlier book, *The Art of Counseling*, will welcome this excellent new book from his pen. Mr. May has had thorough training in psychology and religion and an exceptionally valid experience as a counselor. He is making an outstanding contribution to the synthesis

of findings of modern psychology and the abiding truths of religion, combining a deep understanding of the human soul with a keen appreciation of the infinite resources of religion. *Springs of Creative Living* is a most convincing presentation of the thesis that a healthy, affirmative religion is the only escape from frustration and despair. The book is suitable not only for ministers and teachers but for that multitude of sophisticated moderns who have tried to live without religion and who are now asking, in despair, what is the meaning of life.

H. J. S.

Anno Domini. By Kenneth Scott Latourette. New York, Harper, 1940. 248 p. \$2.50.

In this book the author of *The Expansion of Christianity* in four volumes stops off between the publication of Volumes III and IV to give a rapid survey of the whole. He does this, however, from a particular point of view, namely, that of the influence of Jesus upon those four periods of Christian history that form the main outline of his larger work. Thus, the one book does not sum up the wide range of the four. Rather it takes its one theme and carries deftly through the whole.

What is the influence of Jesus when he sums it up? The author answers it in terms of his influence on history. Here he finds that while the record is incomplete with much yet to be unfolded, there is much that we know about the expanding influence of Jesus. He has made many things different forever! Among them he has touched, by the rapid territorial sweep of Christianity, art, music, culture, theological thinking, government, world peace, social reform. In most of these, his influence has increased with time, each peak being higher than the one preceding, each recession not so deep as the one before. Finally, there is something in man that responds to Jesus, who expresses in himself the dominant element in the universe, something that must be like him. And that element is found in God, in his nature, his way of working, and his purpose.

P. R. H.

Christianity and Power Politics. By Reinhold Niebuhr. New York, Scribner's, 1940. 226 p. \$2.00.

This volume is a collection of essays published previously in journals either in England or the United States. They present probably more vividly than any other writing Dr. Niebuhr's position regarding pacifism, politics, and the inherent and often unrecognized sin of man. He states his thesis, which gives unity to the volume, in this manner—"that modern Christian and secular perfectionism,

which places a premium upon non-participation in conflict, is a very sentimentalized version of the Christian faith and is at variance with the profoundest insights of the Christian religion." Pacifists should read this book as a challenge to their position, but non-pacifists will find little solace because of the penetrating analysis of the tragedy underlying their actions.

I. M. G.

Protestantism's Hour of Decision. By Justin Wroe Nixon. Philadelphia, Judson, 1940. 154 p.

Dr. Nixon develops the thesis that Protestant Christianity needs democracy and democracy needs a Protestant Christianity. He believes democracy has its roots in Protestant history. Churches must keep intact this religious rootage of democracy, must be small-scale democracies, and pioneer in extending democracy into new areas of life. The pioneering is indicated in provocative chapters on Economic Crisis, International Order, and Spiritual Revival. It is stimulating reading whether or not you agree with Dr. Nixon's conclusions.

J. B. K.

Tennant's Philosophical Theology. By Deltou Lewis Scudder. New Haven, Conn., Yale University Press, 1940. 278 p. \$3.00.

A summary and analysis of the philosophy of religion of Tennant, this is a study of the problem of the direct and indirect knowledge of God. Tennant's position is that the self, other persons and God are known only by inference from directly experienced data. Dr. Scudder, in studying this viewpoint in the light of contemporary religious thinking, insists that the knowledge of self, others and God is direct knowledge. This direct experience of God is a confirmation of the theistic position.

O. M.

Preaching in These Times. By George A. Buttrick (and others). New York, Scribner's, 1940. 179 p. \$2.00.

It was the privilege of this reviewer to hear the 1940 series of the Lyman Beecher Lectures at Yale. He was prepared for the let-down one often experiences in reading sermons one has heard so eloquently preached. But these truly significant sermons stand the test of reading and re-reading. They are not only excellent sermons in themselves but they are replete with sound counsel on preaching and with strong illustrations. The preachers were the Messrs. Buttrick, Smart, Bradford, McKee, Poteat, and Tittle. Here is a book every preacher will wish to have and one worth recommending to thoughtful laymen.

H. J. S.

We Won't Murder. By Paul Comly French. New York, Hastings House, 1940. 189 p. \$1.50.

"We Won't Murder" is written by a member of the Society of Friends. It tells the story of the Americans who have been and are conscientious objectors. It traces the history of objectors and describes how our government has handled the problem. It is a compendium of what religious bodies are now doing for objectors. It is pertinent reading as the problem of conscientious objection to participation in war, or preparation for war, on Christian principles is vividly before us today.

J. B. K.

Good Christian Men. By H. Martin P. Davidson. New York, Scribner's, 1940. 260 p. \$2.00.

A series of well-drawn biographical sketches of outstanding Christian personalities who have been "set on fire and made some difference in their world." A few included are Paul, Athanasius, Gregory, Luther, Calvin, Wesley, Livingston, Newman, Jane Addams. "International Order" and "Spiritual Revival" point to Protestantism's need of decision.

J. B. K.

Young Men Speak. By Ray E. Johns and Clifford M. Carey. New York, Association, 1940. 86 p. 50 cents.

This is the report of the National Young Men's Assembly of the Y.M.C.A. held at Lake Geneva, Wisconsin, this last summer. It deals especially with "Forces Affecting Young People," "What Young People in the Y.M.C.A. Are Doing," and states the recommendations made at the Conference. The large section devoted to projects carried out by the "Y" will be especially helpful to those in charge of youth work in either churches or interdenominational councils.

A Faith to Affirm. By James Gordon Gilkey. New York, Macmillan, 1940. 168 p. \$1.75.

Here is a clear definition of what Dr. Gilkey believes are the basic religious teachings of Liberal Protestantism. In twelve lucid chapters Dr. Gilkey sets forth his "new interpretation" of proclaiming a faith in an all-loving God who leads men forward through the progress of each individual and a belief that by trusting God's infinite mercy we can fuse the Christian ideal into a social reality. This book challenges us all with what liberals are thinking.

Campfire Tonight. By Richard James Hurley. Ann Arbor, Michigan, Peak Press, 1940. 104 p. \$1.00.

This is a practical handbook on story telling to youth groups. The extensive bibliography is of real value because all of the stories listed there have been used over again and have been found successful. This book does not include the stories themselves but carefully analyzes the elements which are contained in good story telling.

A Voice in the Wilderness. By Roy L. Smith. New York and Nashville, Abingdon-Cokesbury, 1940. 233 p. \$2.00.

The average Christian knows little about John the Baptist. For him this book is written, retelling the dramatic situations in which John played so important a rôle, and giving the reader keen insights into the prophetic character and personality.

Image of Life. By John O. Beaty. New York, Thomas Nelson & Sons, 1940. 214 p. \$2.00.

A book which directs the attention of the reader to great literature and cultural subjects generally as trustworthy guides to a deeper and broader understanding of mankind. The author is professor of English in Southern Methodist University.

The Emotionalized Attitudes. By Thomas H. Briggs and others. New York, Bureau of Publications, Teachers College, Columbia University, 1940. 107 p. \$1.35.

A critical summary of studies as the Contributions of Research to Teachers Concerned with Learning, Conduct and Character with an extensive, selected bibliography. A valuable effort to show how the practical worker can profit by using the results of research to meet needs and correct failures in practice.

Book Notes

Is God Emeritus? By Shailer Mathews. New York, Macmillan, 1940. 93 p. \$1.50.

The author is of the opinion that "the critical changes through which the world is passing have shown the inefficiency of conceptions of God formulated in social conditions which have passed." God cannot be a God unrelated to the problems of social, economic, and political conditions today. Only a religion of intelligent moral adventure nourishes a faith in a personal God.

Let the Church Be the Church. By Elmer George Homrighausen. New York, Abingdon, 1940. 199 p. \$2.00.

Doctrinal sermons reflecting the "neo-orthodox" trend under European influence, and, by implication, underlining the whole educational point of view and approach in the church's work.

The Bridge of Caravans. By Frances Jenkins Olcott. Boston, W. A. Wilde Co., 1940. 170 p. \$2.00.

Readers will enjoy sharing in the author's adventures, during the period from 1937 to 1939, on the historic coastal trade-route of the Near East along the Mediterranean. This so-called "bridge" links Europe with Asia and Africa. Throughout the account of her experiences, they will sense echoes from the past, for her story is told with the day of Paul constantly as a background. Actual photographs show many historic places.

From Egypt to the Golden Horn. By George Sergeant. New York, Revell, 1940. 254 p. \$3.00.

A book of travel in Bible lands, with brief summaries of the history and geography of each place written by a layman—a lawyer and a judge.

Catholic Principles of Politics. By John A. Ryan and Francis J. Boland. The State and the Church. New York, Macmillan, 1940. 366 p. \$3.00.

A complete revision of the standard Catholic text, *The State and the Church*, by Ryan and Millar. One-half of all the chapters is entirely new, dealing with such important topics as "The Nature of Sovereignty" and "International Relations."

Books Received

***THE ALCOHOL PROBLEM.** The National Forum. 75 cents.

†**THE BIBLE,** by Walter Russell Bowie. Hazen Book Association. 50 cents.

THE BIBLE BOOK BY BOOK, by William Stuart. For Students. Zondervan. 60 cents.

†**CAMPFIRE TONIGHT,** by Richard James Hurley. Peak Press. \$1.00.

***CANDLES IN THE NIGHT,** edited by Joseph L. Baron. Jewish Tales by Gentile Authors. Farrar and Rinehart. \$2.50.

***CHART FOR HAPPINESS,** by Hornell Hart. Macmillan. \$2.00.

†**THE EMOTIONALIZED ATTITUDES,** by Thomas H. Briggs and others. Columbia University. \$1.35.

***THE FOUR PILLARS OF DEMOCRACY,** by Edgar J. Goodspeed. Harper. \$1.75.

†**GOOD CHRISTIAN MEN,** by H. Martin Davidson. Scribner's. \$2.00.

GROUP LEADERSHIP IN THE PRESENT EMERGENCY. Prepared by Committee on an Emergency Program. American Association for Study of Group Work. 15 cents.

***IT HAPPENED IN SYRIA,** by Alfreda Post Carhart. Revell. \$1.25.

LESSON COMMENTARY FOR SUNDAY SCHOOLS, by Charles P. Wiles and D. Burt Smith. 1941. United Lutheran. \$1.75.

***MODERN MARRIAGE,** by Paul Popenoe. Macmillan. \$2.50.

MY RELIGION, by Walter D. Mehrling. Fortuny's. \$1.00.

PHILOSOPHY EDUCATION AND CERTAINTY, by Robert L. Cooke. Zondervan. \$2.75.

POINTS FOR EMPHASIS, by Hight C. Moore. 1941. Southern Baptist Convention.

***THE RISE OF THE SOCIAL GOSPEL IN AMERICAN PROTESTANTISM,** by Charles Howard Hopkins. Yale University Press. \$3.00.

SOUTH OF THE MATTERHORN, by Daniel Maurice Robins. Revell. \$2.00.

†**SPRINGS OF CREATIVE LIVING,** by Rollo May. Abingdon-Cokesbury. \$2.00.

THE SUPERNATURALISM OF CHRIST, by Wilbur M. Smith. W. A. Wilde. \$1.50.

***UNITS OF WORK AND CENTERS OF INTEREST IN THE ORGANIZATION OF THE ELEMENTARY SCHOOL CURRICULUM,** by Sadie Goggans. Columbia University. \$1.60.

†**A VOICE IN THE WILDERNESS,** by Roy L. Smith. Abingdon-Cokesbury. \$2.00.

WHAT THEN IS CHRISTIANITY? by Charles M. Jacobs. United Lutheran. \$1.00. A clear, but scholarly and earnest, treatment of the meaning of Christianity by the late president of the Lutheran Theological Seminary at Mt. Airy, Philadelphia.

† Reviewed in this issue.

* To be reviewed.

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FINALLY —

The Journal This Month

THAT excellent house organ of The Methodist Publishing House, *Cokesbury Pi*, carries this story:

"There had been several earthquakes in the neighborhood, so a married couple sent their little boy to an uncle who lived at some distance. A few days later the parents received this telegram: 'Am returning your boy. Send earthquake.'"

It is evident this uncle did not know how to harness the energies of his young relative. He should read "Purposeful Activity or Glorified Busy-Work?" in this number.

No matter what your particular responsibility in the church school may be, you will probably find something in this number to interest you. Children's workers will want to read "Planning for Vacation Church School" as well as "Purposeful Activity," etc. Superintendents will be interested in "Mrs. Smith Takes Action" and "Superintendents I Have Known." All those interested in missions will read

with absorption Professor Fleming's account of "Foreign Missions in the World Situation." Leaders of young people will pore over "The Local Church and Men of Draft Age"; and both they and the leaders of adults will be concerned with "Reaching Young Adults." Ministers will find new ideas and inspiration in "When Children Join the Church." And everyone will want to read "Meditations," "Wisdom and Vision," and "We Could Try That," as well as the other regular features.

The Journal Next Month

IF A STRANGE, modern looking magazine comes to your desk next month, don't throw it out without looking it over. It will be the *Journal* in modern dress, and we are hoping someone besides the editors will notice that the typography has been changed. More important, however, the February number is the special one on "The Bible in Christian Education" which is briefly described up front in one

of the editorials. Here are the names of some of the contributors:

Winifred Kirkland
W. C. Bower
Edna M. Baxter
James Moffatt
Edgar J. Goodspeed
Frank S. Cushman
Erdman Harris
Elizabeth McE. Shields
Hulda Niebuhr
Carl S. Knopf
Francis C. Stifler
Samuel J. Harrison

Be sure to order extra copies of the February number so that every teacher may have one of his own, to keep.

The Cover Picture

THE ENGRAVER to whom the pictures in this number were sent telephoned shortly afterward to clear up some directions. In order to identify the picture in question he began to describe those sent. "There is one of a feller sittin' in a chair, with a lady leaning over him and another on the floor," he began. "That can't be my picture," the editor exclaimed. "You must be looking at the wrong group." But the others in the lot sounded familiar and he came around again to "the feller in the chair." By that time it had dawned on the editor that he was speaking of the cover picture, "Jesus in the Home of Mary and Martha," by Vermeer. This painting is in the Royal Gallery of Scotland. Jan van der Meer, as his name was, lived in Delft, Holland in the seventeenth century, more than a hundred years after the time of Michael Angelo and Martin Luther, contemporary notables who are also mentioned in this number. Note the difference in finish between the oil painting of Vermeer and the fresco of Michael Angelo.

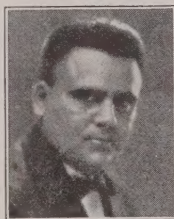
Brevities

THE BOY on the end of the seat in your class is one of 37 million Sunday school pupils in the world. . . . Fifty-five churches and organizations had church programs and other materials mimeographed in the office of the United Churches of Scranton and Lackawanna County, Pennsylvania. . . . Of over 800 recent cancellations of auto liability insurance policies 34.9 were cancelled because the driver was a drinker. . . . During ten months of 1940 the Presbyterian College of Christian Education in Chicago received 65 calls from 19 states for trained lay church workers, 44 per cent of which were for a director of religious education for entire time or in combination with secretarial work.

Meet Our Friend

EDWARD R. BARTLETT

ONE of the most crowded addressograph plates at the International Council office is that with the name Professor Edward R. Bartlett inscribed on it. Across its top are tabs indicating that he belongs to the following important



groups within the Council: The Research and the Professors' Advisory Sections, the Committee on Church School Administration, the Committee on Research, the Educational Commission, and the Executive Committee. He also helps in other areas, such as leading in the adult camps, and writing the article "Christian Education Must Advance" in this number.

Professor Bartlett earns his living, however, by serving as head of the Department of Religious Education at DePauw University, in Greencastle, Indiana, where he has taught since 1923. He has an A.B. from Iowa Wesleyan, an S.T.B. from Boston University School of Theology, a Ph.D. from Northwestern University, and a D.D. from Iowa Wesleyan. Looking at this academic array, it is a little harrowing to reflect that had a letter not been delivered a week late he would probably never have gone to college at all. He was raised in a railroad town and still loves engines and timetables. The delayed letter offered him a

job in a yard telegraph office. His boyhood pal who got the job is now Superintendent of the Colorado division of the A.T. and S.F., but Dr. Bartlett says modestly he would probably still have been a ham operator if he had taken that job.

He held Methodist pastorates in Iowa and Massachusetts, was director of religious education in Kansas, and on the staff of Sunday school associations in Minneapolis and Detroit, before going to DePauw. While not allowed to "itinerate" in this manner now, he has found it possible to get in some travel by lecturing all over the country. This serves another purpose besides showing him new scenery: he can try out foreign restaurants in many cities. As soon as meal time comes around he starts looking for a Syrian, Greek, Italian, Chinese or other restaurant where foreign cookery is found.

Dr. Bartlett has done a considerable amount of writing, including several popular pageants and lessons for senior high pupils. He keeps closely in touch with the field of juvenile delinquency, a subject which has interested him since as a youth he taught a class in the Iowa State Penitentiary located in his home town of Ft. Madison. He spends several hours with the chaplain at the prison whenever he goes home on a visit. These contacts help him to see the part that public and religious educational agencies must play in preventing crime.

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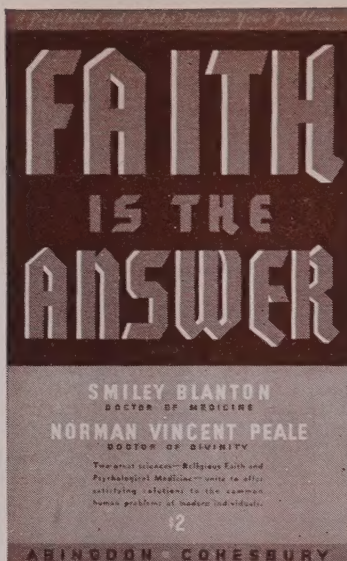
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